فتاوى إسلامية

FATAWA ISLAMIYAH
ISLAMIC VERDICTS

(Volume 2)

PURIFICATION AND PRAYER

From the Noble Scholars:
Shaykh 'Abdul-'Aziz bin 'Abdullah bin Baz
Shaykh Muhammad bin Salih Al-'Uthaimin
Shaykh 'Abdullah bin 'Abdur-Rahman Al-Jibreen

Along with:
The Permanent Committee and
the decisions of the *Fiqh* Council

Collected by
Muhammad bin 'Abdul-'Aziz al-Musnad

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The Book of *Taharah* (Ritual Purification)

Rulings on Purification for the Sick

All praise be to Allāh, the Lord of the Worlds, and may peace an blessings of Allāh be upon the noblest of the Prophets and Messengers, our Prophet, Muhammad and upon all his family and Companions. As for what follows:

Verily, Allāh, the Most Glorified, Most High has legislated purification for every prayer, because the elimination of impurity and the removal of pollution - whether on the body, the clothes or the place of prayer - are two of the conditions of the prayer. So when the Muslim wishes to pray, he must perform the well known ablution (*Wudhu'*) to purify himself from minor impurity, or make *Ghusl* if the impurity is of the major kind. And before making ablution, *Istinja'* [1] must be performed with water, or *Istijmar* [2] by the one who has urinated or defecated in order that the purification and cleansing be complete. What follows is an explanation of some of the rulings related to this.

Istinja' with water is obligatory every time something is discharged from the bowel and bladder, such as urine or feces. But it is not necessary for the sleeper or one who passes gas to perform *Istinja'*. He is only required to perform ablution, because *Istinja'* is only prescribed for the removal of pollution, and there is no pollution in this situation.

Istijmar is performed using stones, or another material in its

[1] *Istinja'*: Removing traces of urine and excrement with water.

[2] *Istijmar*: Removing traces of urine and excrement with stones.

place (such as wood, paper etc.) It must consist of three clean stones, as is proved by the *Hadith* of the Prophet ﷺ which states that he said:

«مَنِ اسْتَجْمَرَ فَلْيُوتِرْ»

«Whoever performs Istijmar, let him make it Witr (i.e. use an odd number of stones).»[1]

And he ﷺ also said:

«إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْغَائِطِ فَلْيَذْهَبْ مَعَهُ بِثَلَاثَةِ أَحْجَارٍ فَإِنَّهَا تُجْزِئُ عَنْهُ»

«If any of you goes to defecate, he should take with him three stones, for they will be sufficient for him.»[2]

Muslim narrated that he ﷺ forbade *Istijmar* with less than three stones. It is not permissible to make *Istijmar* with animal droppings, bones or food or anything which contains some forbidden material. It is preferred for a person to perform *Istijmar* with stones, or the like such as tissues etc. After which, he should use water, because the stones remove the essence of the pollution, but the water purifies the area and is therefore more thorough. A person has the choice of *Istinja'* with water, or *Istijmar* with stones or the like. It is reported on the authority of Anas, may Allāh be pleased with him, that he said:

"The Prophet ﷺ entered the toilet and I and a young boy like me carried materials, including water and an *'Anazah*[3] and he would perform *Istinja'* with the water."[4]

It is reported on the authority of 'A'ishah, may Allāh be pleased with her, that she said to a group of women: "Order

[1] Abu Dawud no. 35 and Ibn Majah no. 337.

[2] Abu Dawud no. 40.

[3] *'Anazah*: A short spear.

[4] Al-Bukhari no. 152 and Muslim no. 271.

your husbands to clean themselves following defecation with water, for I am too embarrassed to do so, and the Prophet ﷺ used to do so." [1] At-Tirmithi said that it is authentic.

If a person wishes to use only one of them (i.e. stones or water), it is preferred to choose water, because it cleans the area, removing the essence and the traces and it is more thorough in cleansing. If he chooses only to use stones, he should content himself with three, if it cleanses the area, but if it is not enough, he may use four or five (or more) until he has cleaned the area, but it is better to finish with an odd number, based upon the saying of the Prophet ﷺ:

«مَنِ اسْتَجْمَرَ فَلْيُوتِرْ»

«*Whoever performs Istijmar, let him make it Witr.*»[2]

It is not permissible to make *Istijmar* with the right hand, according to the *Hadith* of Salman, may Allāh be pleased with him, in which he said: "The Messenger of Allāh ﷺ forbade us from performing *Istinja'* with the right hand." And he ﷺ said:

« لَا يُمْسِكْ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ وَلَا يَتَمَسَّحْ مِنَ الْخَلَاءِ بِيَمِينِهِ»

«*None of you should hold his penis in his right hand while he is urinating, nor should he wipe himself with his right hand after answering the call of nature.*»[3]

But if his left hand has been cut off, or is broken or there is some disease in it, he may use his right hand, and there is no objection to that.

Because the Islamic law is based upon facility and ease, Allāh, the Most Glorified, Most High has lightened the burden of worship on those who have some excuse, according to the

[1] At-Tirmithi no. 19.

[2] Abu Dawud no. 35 and Ibn Majah no. 337.

[3] Al-Bukhari no. 153 and Muslim no. 267.

excuse. He, the Most High says:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَجٍ﴾

﴿And (He) has not laid upon you in religion any hardship.﴾[1]

And He says:

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

﴿And Allāh intends for you ease, and He does not want to make things difficult for you.﴾[2]

And He says:

﴿فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾

﴿So keep your duty to Allāh and fear Him as much as you can.﴾[3]

And the Prophet ﷺ said:

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

«If I order you to do something, do it as much as you can.»[4]

And he ﷺ said:

«إِنَّ الدِّينَ يُسْرٌ»

«Verily, the religion is ease.»[5]

If a sick person is unable to cleanse himself of minor impurity with water by making ablution, or he is unable to purify himself of major impurity by making *Ghusl*, due to weakness,

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[1] *Al-Hajj* 22:78.

[2] *Al-Baqarah* 2:185.

[3] *Al-An'am* 65:16.

[4] Al-Bukhari no. 7288 and Muslim no. 1337.

[5] Narrated by Al-Bukhari.

or fear of making his illness worse, or delaying his recovery, he may perform *Tayammum*.[1]

This is done by striking his hands in clean dust once, then wiping his face with the palms of his hands and his fingers slowly, based upon the Words of Him, the Most High:

﴿وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ﴾

﴿And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴾[2]

The ruling on those who are unable to use water is the same as that of those who are unable to find water, according to the words of the Prophet ﷺ:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِىءٍ مَا نَوَىٰ»

«Deeds by intentions, and every person shall have what he intended.»[3]

A sick person may fall into one of a number of categories:

1. If his illness is a simple one and he does not fear to use water, such as an ailment from which there is no fear that using water will delay his recovery, or increase his pain, or cause any infection, such as a headache, toothache, and the like, or he is able to use warm water without harm, then it is not allowed for him to make *Tayammum*. Because the permission to perform it is in order to prevent harm, and there

[1] *Tayammum*: Dry ablution, using sand or dust.

[2] *An-Nisa'* 4:43.

[3] Al-Bukhari no. 1.

is no fear of harm to him, and because he can find water, therefore he must use it.

2. If he is suffering from an illness which he fears may, should he use water, cause his death or harm one of his organs, or which may lead to some illness which might cause his death or harm one of his organs, or cause the loss of some faculty, then it is permissible for him to perform *Tayammum*, based upon the Words of Him, the Most High:

﴿وَلَا تَقْتُلُوٓاْ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

﴿And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you.﴾[1]

3. If he is suffering from some illness which makes him unable to move, and he finds no one to bring him water, it is permissible for him to perform *Tayammum*.

4. Anyone suffering from a wound, an ulcer or fracture, or any illness which will be exacerbated by using water, and who becomes *Junub*[2] is allowed to perform *Tayammum*, based upon the above evidences. If he is able to wash the healthy areas of his body, he must do so and make *Tayammum* for the rest.

5. A sick person who is in a place in which he finds neither water nor dust, or anyone who can bring him either one of them, may pray in whatever condition he is in, and he is not allowed to delay the prayer, as Allāh, the Most High says:

﴿فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾

﴿So keep your duty to Allāh and fear Him as much as you can.﴾[3]

6. An invalid afflicted with incontinence of urine, who is not

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[1] *An-Nisa'* 4:29.

[2] *Junub*: In a state of sexual impurity.

[3] *Al-An'am* 65:16

cured by his treatment, must make ablution for every prayer after the start of its prescribed time, wash off any urine that has affected his body, and wear a clean garment for his prayer, if this is not a burden on him. But if it is, he is excused from it, based upon Allāh's Words:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَجٍ﴾

﴿And (He) has not laid upon you in religion any hardship.﴾[1]

And His Words:

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

﴿Allāh intends for you ease, and He does not want to make things difficult for you.﴾[2]

And the words of the Prophet ﷺ:

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

«If I order you to do something, do it as much as you are able.»[3]

He must try to the best of his ability to prevent the spread of urine to his clothes, or his body, or the place in which he will pray. And everything that invalidates ablution also invalidates *Tayammum*, and in addition, the ability to use water or its presence. And Allāh knows best.

Ibn Baz

How should the Sick person Purify Himself?

1. The sick person is required to purify himself with water,

[1] *Al-Hajj* 22:78.

[2] *Al-Baqarah* 2:185.

[3] Al-Bukhari no. 7288 and Muslim no. 1337.

performing ablution from minor impurity and *Ghusl* from major impurity.

2. If he is unable to purify himself using water, due to weakness or fear of increasing his illness, or delaying his recovery, then he may perform *Tayammum*.

3. The way to perform *Tayammum* is to strike the clean earth with his hands once, then wipe his whole face with them, then wipe his hands, one with the other.

4. If he is unable to purify himself, then another person should assist him in making ablution, or performing *Tayammum*.

5. If a certain part of the body which is to be purified is afflicted by a wound, he should wash it with water; but if washing it with water will cause harm to him, then he may wet his hand with water and then wipe over it. If wiping over it may also cause harm, then he may perform *Tayammum* for it.

6. If he has a severe fracture in any of his limbs, which is covered with a dressing or cast, he may wipe over it with water, instead of washing it, and it does not require *Tayammum*, because the wiping takes the place of washing.

7. It is permissible to make *Tayammum* using a wall, or anything else which is clean and contains dust. If the wall is covered with anything which is not from the earth, such as paint, then one should not make *Tayammum* with it, unless there is dust over it.

8. If the *Tayammum* is not made on the earth or a wall or anything else containing dust, there is no objection to the collecting of dust in a container or a handkerchief, in order to make *Tayammum* with it.

9. If a person performs *Tayammum* for prayer, and remains in a purified state until the time of the next prayer, then he may pray with the *Tayammum* he made before and he does not need to repeat it for the second prayer, since he remains purified and nothing has invalidated it.

10. The sick person is obliged to cleanse his body of all manner of pollution, but if he is unable to do so, he may pray as he is, and his prayer will be correct and he does not need to repeat it.

11. The sick person is required to pray in clean clothes, and if they become soiled, they must be washed or replaced with clean ones. If this is not possible, he may pray as he is, and his prayer will be correct and he is not required to repeat it.

12. The sick person is obliged to pray upon something clean, and if it becomes soiled, he must wash it, change it for something clean or cover it with something clean. If he is unable to do so, he may pray there and his prayer will be correct and he will not be obliged to repeat it.

13. It is not permissible for the invalid to delay his prayer until a later time due to his inability to achieve purification; rather, he should purify himself as much as he is able, then perform the prayer on time, even if there is some pollution on his body, his clothes or his place of prayer, which he is unable to remove.

Ibn 'Uthaimin

Dry Impurity does not harm

Q Does not dry urine soil make clothes impure? That is, if a child urinates on the ground and the urine remains until it dries, without being washed, then another comes along and sits on the dried urine, are his clothes affected by impurity?

A Touching dried impurity does not harm the body or dry clothing. Likewise, entering a dry toilet barefoot, with dry feet, because impurity is only considered so when it is moist.

Ibn Jibreen

The Ruling on using Perfumes which contain a certain amount of Alcohol in order to clean Wounds

Q Is the external use of perfumes and scents which contain a certain amount of alcohol permissible to clean wounds?

A The answer to this question requires clarification on two points:

Firstly: Is *Khamr* unclean, or not? On this question, scholars have differed...most of them say that alcohol is physically impure, meaning that if it is spilt on clothing or the body, it must be purified. There are also among the scholars those who say that alcohol is not physically impure, because physical impurity is a legal ruling, which requires evidence, and there is no evidence of that. And if it is not confirmed by legal evidence that alcohol is impure, then fundamentally, it is pure. Some might say that the evidence is in the Book of Allāh, the Most High:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿O you who believe! Khamr (all kinds of alcoholic drinks) and gambling and Al-Ansab (altars for the sacrifice of animals to idols), Al-Azlam, (arrows for seeking luck or a decision) are Rijs of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾[1]

And *Rijs* means filth, as Allāh, the Most High says:

﴿قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ﴾

[1] *Al-Ma'idah* 5:90.

﴿Say: "I do not find in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for other than Allāh.﴾[1]

That is, the above-mentioned foods, the *Maitah*, pork, or blood poured forth are all *Rijs*, meaning unclean. And the evidence that *Rijs* here means unclean is the saying of the Prophet ﷺ concerning the skin of a dead animal, that water purifies it, so his saying: "It purifies it." is a proof that it was unclean, and this is something well known to the scholars. But it may be said in reply to this that what is meant by *Rijs* here is spiritual uncleanness, not physical uncleanness, the proof of which is the Words of Allāh, the Most High:

﴿رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ﴾

﴿Rijs of Shaitan's (Satan) handiwork.﴾

Additional evidence is the fact that gambling, *Al-Ansab* and *Al-Azlam* are not physically unclean, and the description (*Rijs*) here is of all four: alcoholic drinks, gambling, *Al-Ansab* and *Al-Azlam* ... and if the description applies to all four of these things, then the ruling on all of them is the same.

Also, those who say that alcohol is not physically unclean have another proof from the Sunnah, which is that when the prohibition of alcoholic drinks was revealed, the Prophet ﷺ did not order that the vessels be washed clean of it. Likewise, the Companions emptied them out in the markets, and if it was unclean, they would not have emptied them out in the markets, because that would necessitate pollution being spread throughout them.

Secondly: Since it is clear that *Khamr* is not physically unclean

[1] *Al-An'am* 6:145.

- and that is the most authoritative saying in my opinion - then alcohol is not physically impure, but spiritually impure, because the alcohol which inebriates is *Khamr*, according to the words of the Prophet ﷺ:

«كُلُّ مُسْكِرٍ خَمْرٌ»

«*Everything which inebriates is Khamr.*»[1]

And if it is *Khamr*, then its use as a beverage or a food, by being mixed with certain foods to give flavor to it is clearly forbidden by the Book and the agreement of the scholars. But as for its use for other things, such as cleansing bacteria and the like, it is a matter of opinion, and whoever avoids it is more prudent ... but I cannot say that it is forbidden, though I do not use it for myself, except when necessary, such as sterilizing wounds and such like.

Ibn 'Uthaimin

The Ruling on Purification of One Who suffers from continually Breaking of Wind

Q If a Muslim is afflicted with an illness which causes him to continually break wind forcefully from his back passage, and that he finds great difficulty in controlling its emission, may he pray even if wind is passed, which invalidates his ablution and his prayer, or is there no comparison between breaking wind and passing urine due to incontinence of urine?

A He must try to the best of his ability to remain in a state of ritual purity, and if the emission of wind is not continuous, but only occasional, then it would invalidate his ablution, but if it is present at all times, without respite, whether sitting, lying, riding or walking, and he is unable to

[1] Muslim no. 2002.

control it, and he finds great hardship in doing so, then he is excused and his ablution is not invalidated by its emission after ablution or in prayer and he is included with those whose flatus is continuous, but he must make ablution for every prayer, after the time becomes due.

Ibn Jibreen

The Whispering (of Satan) regarding Urine

Excellency Shaikh, after I finish urinating, some drops of urine trickle out and this problem has afflicted me for five months, so I went to the hospital, but without benefit, so I pray the (five) prayers in this state. Should I pray, or not? And what should I do? Guide me, may Allāh reward you.

My brother, first of all, you should take great care with your purification; make ablution half an hour or so before the time of prayer, after having urinated and the drops of urine have stopped, in the hope that it will have stopped before the time of prayer becomes due.

Secondly, after each urination, you must wash your pubic area with cold water, which will stop the urination and help to eliminate doubt and suspicion. After performing *Istinja'*, you must sprinkle your pants and your garments with water, so that Satan does not cause you to suspect, if you see any wetness, that it is from urine, since it is likely that it is the water which you sprinkled on your clothes. However, if dribbling of urine continues following or after urination, and does not stop for hours, then it is incontinence, and the ruling for that is the same as that of one whose problem is continuous, and he should not make ablution until after the time for prayer becomes due. He must make ablution for every prayer, and what comes out during the prayer time, after making ablution, will not harm him, even if it gets on his

clothes or his body, after he has taken all possible measures to preserve his purity and cleanliness. And Allāh knows best.

Ibn Jibreen

The Whispering (of Satan) during Ablution

Q Whenever I make ablution for prayer, during the ablution, I feel something coming out from the penis; does this mean that I have become ritually impure, or not? And if I feel it coming out, and I pray, does this invalidate my prayer or not?

A The feeling of the worshipper that something has come out from his rectum or his penis does not invalidate his ablution, and he should pay no attention to it, because it is the whispering of Satan, and it has been authentically reported from the Prophet ﷺ that he was asked about something like this, and he said:

«لَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا»

«He should not leave (the prayer) unless he hears a sound, or smells an odor...»[1]

However, if the worshipper is positive that an odor, or urine or the like has been emitted, then his prayer will be invalid, due to the corruption of his state of purity, and he must renew his ablution and pray again.

Ibn Baz

Doubt concerning the Cleanliness of the Place of Prayer

Q When any of us moves from one apartment to another - bearing in mind that all of the apartments are

[1] Al-Bukhari no. 137 and Muslim no. 361.

carpeted - is it permissible for us to pray on them, since we don't know whether the previous occupants were Muslims or not?

Essentially, all things are considered pure, so nothing may be ruled as impure, unless there is some evidence to show that a particular thing is unclean, and this proven uncleanness is present in this place. If these two things are not proven, then the Muslim may pray, and his prayer will be correct.

And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

The Continual Emission of Wind

I am afflicted by an illness due to which I am unable to remain in a state of ritual purity. Because of this, it is difficult for me to pray and read the Qur'an or perform any act of worship which requires ablution. This is against my wish and completely unintentional, and the wind does not afflict me except when the ablution water touches my skin. For this reason, I feel restless during the prayers which necessitate sitting, such as Friday prayer, the two *'Eid* prayers, the normal obligatory prayers and when reading the Noble Qur'an; and I am unable to be at ease except when I invalidate my ablution, so my prayer, with this illness, is without tranquility, as I am in fear of losing my ablution. Is there any license or permission for me to alleviate the harshness of this illness, even if it be through comparative judgement with a paralyzed person. Please tell me the solution, may Allāh reward you.

This appears to be due to the whispering which is a trial to so many people in ablution and prayer. In your case, if the matter is as you say, then you are excused, as it is analogous with a person who continually breaks wind - like a

person who is incontinent of urine. Therefore, you must make ablution when the time for prayer becomes due, or the time for the *Iqamah*[1] is near, and you should try to the best of your ability to preserve yourself from that which invalidates your ablution; but if it is too much for you, and you are not able to withhold the wind, your prayer will be correct, Allāh willing, due to the presence of this problem, which is not of your choice, and almost amounts to compulsion. And Allāh knows best.

Ibn Jibreen

The Sun does not purify

Q I have small children, whom I carry, and they urinate on my clothes, so I spread them out in the sun, until it is dry, then I pray in it. Is my prayer acceptable or not?

A As for the urine of a boy, it is sufficient to sprinkle it with water, if the child does not eat food, based upon the narration of Umm Qais bint Mihsan, may Allāh be pleased with her. She brought her small son, who had not yet begun eating, to the Messenger of Allāh ﷺ and he sat him in a room, and he urinated on his garment, so he called for water and he sprinkled it, without washing it.[2] The meaning of *Nadh* (the word used in the *Hadith*) is to wet with water, even if it does not run off onto the ground, and it does not require soaking. It is understood from this that if the baby has eaten food, the urine must be washed out. As for the urine of the girl, it must be washed out, based upon the narration of Lubabah bint Al-Harith, who said: "Al-Husain bin 'Ali was in the room of the Prophet ﷺ and he urinated upon him ﷺ, so I said: 'Wear another garment, and give me your *Izar* [3] while I wash it.' He

[1] *Iqamah*: The announcement that the congregational prayer is ready.

[2] Al-Bukhari no. 223 and Muslim no. 278.

[3] *Izar*: A wrap worn around the lower half of the body.

said:

«إِنَّمَا يُغْسَلُ مِنْ بَوْلِ الْأُنْثَىٰ وَيُنْضَحُ مِنْ بَوْلِ الذَّكَرِ»

«Only the urine of girls must be washed, and the boy's urine may be sprinkled.»[1]

This is the guidance of the Messenger ﷺ regarding the ruling on the urine of the boy and the girl. From what the questioner mentioned about drying his garment in the sun on which the child has urinated and then praying in it when it is dry, it is clear that the sun does not purify it and that prayer in it is not correct, as we have said.

The Permanent Committee

He found Something Impure on his Garments after He prayed in Them

Q A man performed the prayer, and some time later, he saw something impure on his clothes. Should he repeat his prayer, bearing in mind that the prayer was five months ago?

A If he did not know that it was impure, except after he finished the prayer, then his prayer is correct. This is because when the Prophet ﷺ was informed by Jibril during his prayer that there was something impure on his shoes, he removed them and he did not repeat the first part of the prayer. The same is the case if he knows about it before the prayer, then forgot about it and prayed, not remembering until after the prayer, based upon the Words of Allāh, the Almighty, the All-Powerful:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

[1] Abu Dawud no. 375.

﴿*Our Lord! Punish us not if we forget or fall into error.*﴾[1]

And it has been authentically reported from the Prophet ﷺ that Allāh answered this supplication. (Narrated by Muslim in his *Sahih*)

Ibn Baz

One Who suffers from Continuing Urine

Q If someone suffers from continuing urine, is it permissible to delay his urination until after the prayer is over?

A Whoever suffers from continuing urine, he must seek a cure for it, to the best of his ability. But if it is due to delusions and the whisperings of Satan, he should pay no attention to it, for it is considered to be in its original state, which is one of purity, unless it is definitely proven that something has been emitted which invalidates the ablution. If the emission of urine is continuous and unceasing, he may pray in that state, but if he is able to reduce it, he must do so, even if it be by placing a scrap of material or some such thing over the head of the penis, or wrapping it in a covering, so that the urine does not soil his clothing. If it does not come out except after passing urine, he must urinate some while before prayer to give sufficient time for the dribbling to stop and he should wash his groin with water, because washing it with cold water prevents its emission. But he should be careful that the time spent in urination is not too long, and if he fears that it will go on for a long time, and he will miss the prayer, he may delay it until after the prayer, if this does not cause burning or severe retention, which will distract him from his prayers. And Allāh knows best.

Ibn Jibreen

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[1] *Al-Baqarah* 2:286.

The Ruling on carrying Cigarettes in Prayer and the Ruling on Water in which a Cockroach has fallen

The prohibition of smoking is agreed upon by all reliable scholars, due to its harmful effects on one's religion, wealth and health, and due to its noxiousness and unpleasant effects upon those who use it. However, I am unaware that anyone has ruled that it is physically unclean, like urine or feces. In spite of this, in view of the fact that it is forbidden and obnoxious, I dislike that it should be carried during prayers, or brought into the mosque, even if it is in a container. But I would not order those who ignored this to repeat their prayers, because it is not physically unclean.

Many scholars hold the view that water in which a cockroach has fallen is unclean and should be thrown away, because it lives and grows in filth - and I mean the cockroaches in toilets, not those in wells - but the most authoritative view is that does not pollute clean water. Although it lives in filth, it has moved to a place where there are no traces of filth. Also, water, according to the most correct opinion, does not become polluted unless some change occurs to it, and this creature does not usually change any of its properties, therefore it remains in a state of purity, Allāh, Most High willing.

Ibn Jibreen

The Ruling on Employing a Disbeliever for Cooking and Cleaning

We have a servant-girl who is not a Muslim, is it permissible for me to let her wash the clothes which I wear to pray, and can I eat what she cooks? And is it permissible for me to find fault with her religion and to expose its falseness?

A It is permissible to employ a disbeliever and to put him to work cooking and cleaning and the like, to eat the food which he prepares and to wear the clothes he sews or washes, because his body is ostensibly clean, and his uncleanness is spiritual. The Companions used to employ slaves among the disbelievers and they would eat whatever food was imported from the lands of the disbelievers, because they understood that their bodies were not physically unclean. But a *Hadith* has been reported which orders us to wash their dishes before cooking in them, if they use them to drink alcoholic beverages and to cook dead carcasses[1] and pork and to wash the clothes which they have worn next to their private parts. As for finding fault with their religion, and exposing its falseness, that is permissible. That is, the religion which they are currently following, which will be an innovation, such as the worship of idols, or one which has been changed or abrogated, such as Christianity, and the defects will be found in the religion which has been altered, but you must call them to Islam, and explain to them its teachings and its virtues and what it consists of, at the same time as explaining the differences between it and other religions.

Ibn Jibreen

The Ruling on Urinating while Standing

Q What is the ruling on a person urinating while standing, is it forbidden or permissible?

A It is not forbidden for a person to urinate standing, because it has been authentically reported by Al-Bukhari and Muslim, on the authority of Huthaifah, may Allāh be pleased with him, that the Prophet ﷺ came to the rubbish pit of a people and urinated while standing.[2] Permission to

[1] Animals not slaughtered according to Islamic requirements.

[2] Al-Bukhari no. 226.

urinate standing has also been narrated from 'Umar, 'Ali, Ibn 'Umar and Zaid bin Thabit, may Allāh be pleased with them, due to the above-mentioned *Hadith*. But it is prescribed by the Sunnah for a person to urinate sitting, according to the words of 'A'ishah, may Allāh be pleased with her, who said: "Whoever told you that the Prophet ﷺ urinated standing, do not believe him. He did not urinate except sitting."[1] (Narrated by Ahmad, An-Nasa'i, Ibn Majah and At-Tirmithi) At-Tirmithi said: "This is the best and the most correct saying in this matter - also because it is better to guard and protect him from being splashed with his own urine."

The Permanent Committee

You must Guard Yourself from the Impurity of Urine

Q Sometimes after praying, I discover that there are some drops of urine or (other) impurity on my clothes, and sometimes I do not discover it until the following day; is my prayer then correct, and is there anything incumbent upon me?

A You must guard yourself against the impurity of urine and the like; do not begin *Istinja'* and ablution until the flow of urine has completely ceased. If you are afflicted with dribbling or something similar to continuing urine, then you should urinate an hour or so before the time of prayer and wait for it to cease, then make ablution. But if you fear the whispering (of Satan), then sprinkle water on your garments and your undergarments, so that Satan may not say to you that this wetness is caused by urine. If the urine is continual and unceasing, then it is permissible to pray with it, but do not make ablution until after the *Adhan*. If it stops, and you observe wetness and you are sure that it occurred before prayer, then it is better to repeat that prayer; but if you are in

[1] At-Tirmithi no. 12 and An-Nasa'i no. 29.

doubt about it, then you do not have to repeat it, Allāh, the Most High willing.

Ibn Jibreen

Whoever Breaks Wind during Prayer, should Leave the Prayer

Q A person entered the first row of worshippers, then he broke wind, but he remained in prayer, in order to avoid cutting the row and being forced to pass between the rows of worshippers behind him, annoying them and disturbing their tranquility. What is the ruling on this?

A We hope that Allāh will forgive him. It is an obligation upon a person who breaks wind while in prayer, or remembers that he is not in a state of ritual purity, to leave the prayer and go and make ablution, then return and pray what he catches of the congregational prayer. As for the rows of worshippers, the *Sutrah* [1] of the *Imam* is their *Sutrah*. So if he passes in front of those being led in prayer, there is no objection to that; but he must leave the row calmly and quietly, so that he does not annoy the other worshippers.

Ibn Jibreen

The Ruling on Jackets manufactured from Pigskin

Q Recently, sharp disagreements have occurred between us regarding the matter of wearing leather jackets. Some brothers hold that these jackets are sometimes manufactured from pigskin; if this is so, what is your

[1] *Sutrah*: A screen. It refers to an object the Imam or the individual worshipper places in front of him for prayer, such as a wall, a pillar, a stick, a saddle etc., in order to prevent anyone from passing directly in front of him.

opinion regarding the wearing of them? And is it permissible for us from a religious standpoint, bearing in mind that some books, such as *Al-Halal wal-Haram* by Al-Qaradhawi and *Al-Fiqh 'Alal-Mathahib Al-Arba'ah*, have dealt with the question, but their conclusions are not to the point, and they have not made the matter absolutely clear. Therefore, we request clarification in this matter.

It has been authentically reported from the Prophet ﷺ that he said:

«إِذَا دُبِغَ الْإِهَابُ فَقَدْ طَهُرَ»

«*Once a skin has been tanned, it is pure.*»[1]

And he ﷺ said:

«دِبَاغُ جُلُودِ الْمَيْتَةِ طُهُورُهَا»

«*Tanning the skin of a dead animal purifies it.*»[2]

Scholars have disagreed in this regard: Does this *Hadith* include all types of leather, or does it refer only to the skins of animals which have been made permissible through slaughter? There is no doubt that the skin of any dead animal which has been made permissible through slaughter, such as the camel, the cow, the sheep etc. is pure, and it is permissible to use it for everything, according to the most authoritative opinion of the scholars. As for the skin of the pig and the dog and other such animals, which it is forbidden to slaughter, there is a difference of opinion regarding its purity among the scholars. The best thing is to avoid using it, based upon the words of the Prophet ﷺ:

«مَنِ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبرَأَ لِدِينِهِ وَعِرْضِهِ»

«*Whoever avoids those matters which are unclear, has*

[1] Muslim no. 366 and Abu Dawud no. 4123.

[2] Muslim no. 366 and Abu Dawud no. 4125.

protected his religion and his honor.»[1]

and his words:

«دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ»

«Leave whatever causes you to doubt, in favor of whatever does not cause you to doubt.»[2]

Ibn Baz

He was unsure whether His Clothes had been polluted by Something while He was praying

Q If the Imam is unsure whether his clothes have become polluted, and he does not leave the prayer, since it is only a doubt, then when he finishes praying, he finds some filth on his garment, what is the ruling? And should he leave the prayer in this situation, due to only a doubt, or should he wait until he has prayed?

A If the worshipper is in doubt as to the presence of some pollutant on his garment while praying, it is not permissible for him to abandon the prayer, whether he is the *Imam*, or a worshipper being led by the *Imam*, or he is praying alone. He must complete his prayer, and if he finds after that, that there is some pollutant on his garment, there is no obligation on him to make up for it, according to the most authoritative opinion, because he was not aware of its presence until after the prayer. It has been reported authentically from the Prophet ﷺ that he removed his shoes during the prayer when Jibril informed him that there was some filth on them, and he did not repeat the first part of the prayer, instead, he continued to pray. And the giver of success.

Ibn Baz

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[1] Al-Bukhari no. 52 and Muslim no. 1599.

[2] At-Tirmithi no. 2518.

The Ruling on wearing Cologne

Q There has been much argument regarding the wearing of cologne; is it necessary for the Muslim who is in a state of ritual purity to renew his ablution because of it, or to wash away what is on his body?

A The perfume commonly known as cologne is not free from the additive called spirit, which is an intoxicant, according to what we are informed by doctors. Therefore it should not be used and it should be avoided in favor of some purer perfume. As for making ablution because of it, it is not necessary... nor is it required to wash away the parts of the body affected by it, because there is no clear evidence that it is impure. And Allāh is the Granter of success.

Putting Henna on the Head does not invalidate Purification

Q A woman made ablution, then put henna over her head (she dyed her hair with henna), then she stood up for her prayers. Is her prayer correct, or not? And if it invalidates her ablution, should she wipe over the henna, or wash her hair, then make minor ablution for prayer?

A Placing henna on the head does not invalidate the state of purity, if she has already performed it. If she performs ablution while there is henna or a similar preparation which women use on their heads, then there is no objection to her wiping over it, during minor ablution (*Wudhu'*). But in the case of major ablution (*Ghusl*), she must pour water over it three times, and wiping is not sufficient, according to the authentic *Hadith* in *Sahih Muslim*, on the authority of Umm Salamah (may Allāh be pleased with her) in which she said: "O Messenger of Allāh! I tie up my hair; do I need to let it down in order to make *Ghusl* due to being in a state of impurity?" He said:

«لَا، إِنَّمَا يَكْفِيكِ أَنْ تَحْثِيَ عَلَيْهِ ثَلَاثَ حَثَيَاتٍ، ثُمَّ تُفِيضِينَ عَلَيْكِ الْمَاءَ فَتَطْهُرِينَ»

«No, it is enough for you splash it three times, then pour water over yourself and you will be purified.»[1]

And if you let it down in the case of washing after menstruation, it is better, based upon the other *Hadiths* which have been narrated concerning this. And Allāh is the Granter of success.

Ibn Baz

The Ruling on *Al-Mathi*

Q Drops of colorless liquid, like water are emitted from the penis only after sexual arousal. Must I perform *Ghusl*, or what must I do? And if it gets on the body or the clothes, does it become impure, or what should I do? Guide me, and may Allāh guide you and may He reward you with goodness.

A This liquid is the substance well known as *Al-Mathi* and it is a white, sticky fluid, which is emitted after sexual arousal, or thoughts of sexual intercourse etc. It should be washed, if it gets on the clothes, but *Ghusl* is not required except due to the emission of *Al-Mani*[2] at the time of ejaculation. *Al-Mani* is a well known yellowish fluid, and the difference between them is clear, both regarding color and ruling. And Allāh knows best.

Ibn Jibreen

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[1] Muslim no. 330.

[2] *Al-Mani*: Sperm.

WUDHU', TAYAMMUM AND *GHUSL*

The invalidation of *Wudhu'* during Prayer or Recitation of the Qur'an, due to a Sound or an Odor

My *Wudhu'* is invalidated during prayer and when reciting the Qur'an due to the emission of gas, whether by sound or smell only, so I repeat my ablution every time it is invalidated, but there is a Muslim sister who told me that it is not incumbent upon me to repeat the *Wudhu'* many times over, but that I can pray with one *Wudhu'*, and that if it is invalidated once, to make ablution a second time, but that if it is invalidated again, it is not necessary to repeat the ablution a third time. Is this correct, and what should I do in this situation?

If your ablution is definitely invalidated during prayer, by hearing a sound or smelling an odor, then you must repeat your *Wudhu'* and your prayer, according to the *Hadith* of the Prophet ﷺ which states:

«إِذَا فَسَا أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَنصَرِفْ وَلْيَتَوضَّأْ وَلْيُعِدِ الصَّلَاةَ»

«If any of you breaks wind in prayer, he should leave and make ablution, then repeat his prayer.»[1]

and his words:

«لَا تُقْبَلُ صَلَاةُ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ»

«The prayer of none of you will be accepted if he breaks wind, until he performs Wudhu'.»[2]

The exception to this is if in your case breaking wind is

[1] Abu Dawud no. 205.

[2] Al-Bukhari no. 135 6954, Muslim no. 226 and Ahmad 2:308.

continuous, then you should perform ablution for prayer, when the time for prayer comes, then pray, as long as it is prayer time, the obligatory and the supererogatory; and the emission of gas during this time from you will not harm you, because this situation is one of necessity, in which whatever is emitted from the one continually affected by gas is excused, if he makes *Wudhu'* after the time for prayer has begun, according to many evidences, including the Words of Allāh, the Most High:

﴿فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾

﴿*So keep your duty to Allāh and fear Him as much as you can.*﴾[1]

And the *Hadith* of 'A'ishah (may Allāh be pleased with her) in the story of the women who suffered from continuous vaginal bleeding, to whom the Prophet ﷺ said:

«ثُمَّ تَوَضِّئِي لِوَقْتِ كُلِّ صَلَاةٍ»

«*... then make ablution at the time of each prayer.*»[2]

As for reading the Qur'an, there is no objection to you reciting from memory, even if you are not in a state of ritual purification, except at the time of *Al-Janabah*, when you should not recite until you have performed *Ghusl*, nor should you touch the Qur'an, except after purifying yourself from major and minor impurity, unless the breaking of wind is continuous,

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[1] *Al-An'am* 64:16.

[2] Imam Shawkani says:

"أَنَّ الرِّوَايَةَ لِكُلِّ صَلَاةٍ لَا لِوَقْتِ كُلِّ صَلَاةٍ"

meaning "the wording of the *Hadith* is 'perform *Wudhu'* for each prayer,' it is not 'perform *Wudhu'* for the time of each prayer.'" (*Nailul-Autar* vol.1, p. 275). This description of Imam Shawkani is correct. Please see *Sunan Abi Dawud*, The Book of Purification, Chapter 'What is said about taking a bath when she is sure of becoming clean after menses.' *Hadith* No. 275.

as there is no objection to you making ablution at the time of every prayer and praying and reciting (therein) from the Qur'an, or from memory, according to the ruling on prayer already mentioned. And Allāh is the Granter of success to all.

Ibn Baz

Touching a Woman does not invalidate *Wudhu'*

Q What is the Islamic ruling on a man touching a woman who is *Ajnabiyyah*, without any kind of barrier, does it invalidate his *Wudhu'* or not? And what does the term *Ajnabiyyah* mean?

A Touching a woman does not invalidate *Wudhu'* in any circumstances, according to the most authoritative opinion of the scholars. This is because it has been authentically reported from the Prophet ﷺ that he used to kiss some of his wives, and then he would pray, without performing *Wudhu'*.[1] A woman should not shake hands with any man who is not a *Mahram*[2] for her, just as a man should not shake hands with a woman for whom he is not a *Mahram*, based upon the saying of the Prophet ﷺ:

«إِنِّي لَا أُصَافِحُ النِّسَاءَ»

«*Verily, I do not shake hands with women.*»[3]

and what has been authentically reported from 'A'ishah, may Allāh be pleased with her, that the Prophet ﷺ used to accept the pledges of allegiance from women in words only; she said: "And no woman's hand ever touched his hand."[4] And Allāh,

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[1] Abu Dawud nos. 178, 179 and At-Tirmithi no. 86.

[2] *Mahram*: Her husband and any other man that she cannot marry, such as a brother, uncle etc.

[3] An-Nasa'i no. 4186 and Al-Muwatta no. 2

[4] Al-Bukhari nos. 2713, 4891, 5288, 7214 and Muslim no. 1866.

the Most High says:

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

﴿Indeed, in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow.﴾[1]

Also, women shaking hands with men and men shaking hands with women whom they are not closely *Mahram* for is a cause of *Fitnah* for all. And the Islamic law which is perfect, prevents all things which lead to that which Allāh has forbidden.

From the above, it is clear that the *Ajnabiyyah* woman is one whom it is not forbidden for him to marry due to kinship or any other legal reason - this is the *Ajnabiyyah*. As for the one whom he cannot marry due to ties of kinship, such as his mother, his sister, his aunt, or any other legal constraint, such as breastfeeding or relationship by marriage, she is not an *Ajnabiyyah*. And with Allāh is success.

Ibn Baz

Eating Camel Meat

Q Is it necessary to make ablution after eating camel meat, or food in which camel meat has been cooked?

A Ablution after such food is not obligatory, nor after drinking camel milk. It is only required to perform *Wudhu'* after eating camel meat, according to the most authoritative saying of the scholars, based upon the *Hadith* of the Prophet ﷺ in which he said:

«تَوَضَّؤُوا مِنْ لُحُومِ الْإِبِلِ وَلَا تَتَوَضَّؤُوا مِنْ لُحُومِ الْغَنَمِ»

«Perform ablution after eating camel meat, and do not perform ablution after eating goat.»[2]

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[1] *Al-Ahzab* 33:21.

[2] At-Tirmithi no. 21 and Abu Dawud no. 184.

Muslim narrated in his *Sahih*, on the authority of Jabir bin Samurah, may Allāh be pleased with him, that a man asked the Prophet ﷺ: "Should we make ablution after eating female camel meat?" He said: "Yes."[1] And broth is not called meat, nor is food (cooked with camel meat) nor camel milk. Such matters are specific and *Qiyas* cannot be applied to them. And Allāh knows best.

Ibn Baz

Supplications of *Wudhu'* and does *Ghusl* eliminate the necessity for *Wudhu'*?

Q Are there any supplications which should be said upon making *Wudhu'*, and does *Ghusl* eliminate the need for *Wudhu'*?

A It is required to say *Bismillah* (In the Name of Allāh) before making *Wudhu'*. So when performing *Madhmadhah*[2] or washing the hands one says: *Bismillah*. After making ablution, he should lift his gaze to the heavens and say: "I testify that none is worthy of worship except Allāh and I testify that Muhammad is His servant and His Messenger. O Allāh! Make me one of the repentant ones and make me one of the pure ones."[3] He may also perform *Kaffaratul-Majlis* after performing *Wudhu'*, saying: "All glory and praise and thanks be to You, O Allāh; I testify that none has the right to be worshipped except You. I ask Your Forgiveness and I turn to You in repentance."[4] Other than what we have mentioned, there is nothing else authentic to be said at the time of ablution.

It is a Sunnah for whoever was obliged to make *Ghusl*, to

[1] Muslim no. 366.

[2] *Madhmadhah*: Rinsing the mouth.

[3] At-Tirmithi no. 55.

[4] An-Nasa'i 1:135 and 2:325.

perform a complete *Wudhu'* before it. Then he performs *Ghusl* after that, avoiding touching his penis or his private part while making *Ghusl*, so that his *Wudhu'* is not invalidated. After finishing, it is sufficient for him, without the need to repeat the *Wudhu'*. If he does not perform *Wudhu'*, sufficing himself with *Ghusl*, and washing the parts of the body in the same order in which they are washed when making *Wudhu'*, it will be enough for him, without making *Wudhu'*, if Allāh wills.

Ibn Jibreen

Broth made from Camel Meat does not nullify *Wudhu'*

Q What is the wisdom in camel meat nullifying *Wudhu'*, and does broth made from camel meat nullify *Wudhu'* also?

A It has been authentically reported from the Prophet ﷺ that he ordered *Wudhu'* to be made after eating camel meat, and he did not explain to us the wisdom behind it. We know that Allāh, the Most Glorified is Most Wise and All-Knowing, and that He does not prescribe anything for His servants, except what is good and beneficial for them in this life and in the Hereafter, nor does He prohibit them from anything, except what is harmful to them in this life and in the Hereafter. And it is an obligation upon the Muslim to accept the Commands of Allāh, the Most Glorified, and His Messenger ﷺ, and to act upon them, even if he does not know the exact wisdom behind them, as it is obligatory for him to abstain from those things which Allāh and His Messenger ﷺ have forbidden for us, even if he does not know the precise wisdom behind them, because he is a creature who is commanded to obey Allāh and His Messenger ﷺ, created for that purpose. Therefore, he must comply and submit, with faith that Allāh is Most Wise and All-Knowing, and when the wisdom is known, then that is an additional form of good.

As for the broth made from camel meat - and likewise the milk

- they do not invalidate *Wudhu'*; only the meat does so, according to the words of the Prophet ﷺ:

«تَوَضَّؤُوا مِنْ لُحُومِ الإِبِلِ وَلَا تَتَوضَّؤُوا مِنْ لُحُومِ الْغَنَمِ»

«*Perform ablution after eating camel meat, and do not perform ablution after eating goat.*»[1]

And a man asked him, saying: "O Messenger of Allāh! Should we make ablution after eating camel meat?" He said: "Yes." The man asked: "Should we make ablution after eating goat?" He ﷺ replied:

«إِنْ شِئْتَ»

«*If you wish.*»[2]

And these are both authentic *Hadiths* reported from the Prophet ﷺ.

Ibn Baz

The Ruling on Saying *Bismillāh* before *Wudhu'*

Q I make ablution and I forget to say *Bismillāh* until after I have finished washing my hands, and whenever I remember, I repeat it again; what is the ruling on this?

A The majority of the scholars agree that *Wudhu'* is correct even without saying *Bismillāh*, while some of the scholars hold that the *Tasmiyyah* is obligatory, so long as one knows and remembers it, based upon what was reported from the Prophet ﷺ:

«لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ»

«*There is no Wudhu' for the one who does not mention the*

[1] At-Tirmithi no. 81 and Abu Dawud nos. 184.

[2] Muslim no. 360.

Name of Allāh upon it.»[1]

But whoever left it due to forgetfulness, or ignorance, his *Wudhu'* is correct, and he does not need to repeat it, even if we accept that the *Tasmiyyah* is obligatory, because it is excused due to ignorance or forgetfulness, and the proof for that is in Allāh's Words:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

﴿*Our Lord! Punish us not if we forget or fall into error.*﴾[2]

And it has been authentically reported form the Messenger of Allāh ﷺ that Allāh, the Most Glorified, Most High has answered this supplication.

Ibn Baz

Sleep invalidates *Wudhu'*

Q I have observed some people sleeping in the Sacred House (i.e. the House of Allāh in Makkah) before *Zuhr* and *'Asr* prayers, for example, then the one who wakes the people for prayer comes, and they stand up for prayer, without making *Wudhu'*. I have also observed some women doing the same thing ... so what is the ruling on this? Please benefit us, and may Allāh reward you.

A Sleep invalidates ablution, if it is deep, causing loss of the senses, according to the narration of the noble Companion, Sawfan bin 'Asal Al-Muradi, who said: "Allāh's Messenger ﷺ ordered us to not to remove our leather socks for three days and nights when we were travelling, unless we were in a state of major impurity (*Al-Janabah*), but due to defecation or urination (we need not do so)."[3] And according to the

[1] At-Tirmithi no. 25 and Ibn Majah nos. 397, 398, 399.

[2] *Al-Baqarah* 2:286.

[3] At-Tirmithi no. 95 and An-Nasa'i no. 127.

narration of Mu'awiyah, may Allāh be pleased with him, who reported that the Prophet ﷺ said:

«الْعَيْنُ وِكَاءُ السَّهِ، فَمَنْ نَامَ فَلْيَتَوَضَّأْ»

«The eye is the drawstring of the anus, so if the two eyes sleep, the drawstring is opened.»[1]

Thus, it is clear that whoever slept, be it man or woman, in the Sacred Mosque or any other mosque, his state of purity is invalidated and he must renew his ablution. Should he pray without *Wudhu'*, his prayer would not be correct. The legitimate ablution consists of washing the face, *Madhmadhah* (to rinse the mouth) and *Istinshaq* (inhalation of water), washing the hands including to the elbows, wiping over the head and the ears and washing the feet including the ankles. There is no need to wash the pubic area (*Istinja'*) due to sleep, or the like, such as breaking wind, touching the private parts, or eating camel meat. Washing or cleaning the pubic area with stones (*Istijmar*) is only required due to defecation, urination, or their like before *Wudhu'*.

As for drowsiness, it does not nullify ablution, because it does not cause loss of the senses, and in this regard the *Hadiths* are in agreement. And Allāh is the Granter of success.

Ibn Baz

He is unsure about His previous Ablution, so should He renew it?

Q A man performed *Wudhu'* once, and one of the people drew his attention to a mark on his foot, and another time, he drew his attention to a similar mark, which forced him to doubt whether he had made ablution properly on

[1] Ahmad 4:96, Ad-Darimi no. 722 and An-Nasa'i in *Al-Kubra* no. 582.

previous occasions. He asks about his previous situation, in which he is doubtful about the correctness of his ablution, and also his *Ghusl* due to *Al-Janabah*; should he repeat his prayers, or what should he do?

A The questioner noticing a mark on his foot that the water had not reached once or twice when he made *Wudhu'* does not mean that the ruling for his other ablutions is that they were not correct.

Because fundamentally - if Allāh wills - he would have performed his ablution correctly, and this principle is not invalidated by doubt, and the matter is the same regarding his *Ghusl* due to *Al-Janabah* - fundamentally, it was correct, and he does not have to repeat his previous prayers.

The Permanent Committee

He prayed after sleeping without making *Wudhu'*

Q I saw one of the *Hajj* pilgrims sleeping while lying down after praying the night prayer, and he was sleeping deeply; then when the time came for the morning prayer, he woke up and prayed it without renewing his *Wudhu'*. What is the ruling on this prayer?

A If the matter occurred as you say, that he lay down in deep sleep after praying, then his ablution was nullified, according to the correct opinion of the scholars on the matter. Based upon this, the prayer which he performed after that sleep without ablution is invalid, based upon the narration of Ahmad, Abu Dawud and Ibn Majah, on the authority of 'Ali, may Allāh be pleased with him, in which he said: Allāh's Messenger ﷺ said:

«الْعَيْنُ وِكَاءُ السَّهِ. فَمَنْ نَامَ فَلْيَتَوَضَّأْ»

«The eye is the drawstring of the anus, so whoever sleeps

should make Wudhu'.»[1]

As for the narration of Abu Dawud, on the authority of Anas, may Allāh be pleased with him, in which he said: "The Companions of Allāh's Messenger ﷺ used to wait for the *'Isha'* prayer until their head were nodding, then they would pray without making *Wudhu'*."[2] - it concerns light sleep, reconciling between the *Hadiths*.

So (we may say that) light sleep does not invalidate ablution. This view is also strengthened by the general import of the *Hadith* of Safwan bin 'Asal, may Allāh be pleased with him, in which he says: "Allāh's Messenger ﷺ ordered us to not to remove our leather socks for three days and nights when we were travelling, unless we were in a state of major impurity (*Al-Janabah*), but due to defecation or urination (we need not do so)."[3] And through Allāh is success achieved. And may peace and blessings be upon Muhammad and upon his family and Companions.

The Permanent Committee

The Ruling on Performing *Tayammum* when Water is available

All praise and thanks be to Allāh, and may peace and blessings be upon the Messenger of Allāh, and upon his family and Companions and those who followed them. As for what follows:

It has been mentioned to me by some reliable people that some Bedouins perform *Tayammum* even when they have plenty of water; this is a grave evil, which must be warned against, because the ablution for prayer is a condition for the

[1] Abu Dawud no. 203, Ibn Majah no. 477 and Ahmad 1:111.

[2] Abu Dawud no. 200.

[3] At-Tirmithi no. 96 and An-Nasa'i no. 127.

acceptance of it, so long as water is present, as Allāh, the Most High says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُواْ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُواْ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَٱمْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم﴾

﴿O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads and (wash) your feet up to the ankles. If you are in a state of Al-Janabah (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴾[1]

And in the Two *Sahihs* it is reported from the Messenger of Allāh ﷺ that he said:

«لَا تُقْبَلُ صَلَاةُ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ»

«The prayer of none of you will be accepted if he breaks wind, until he makes Wudhu'.»[2]

Allāh, the Most Glorified, Most High has permitted *Tayammum* and made it to serve in place of *Wudhu'* whenever water is not available, or the worshipper is unable to use it, due to illness or the like, based upon the above Verse and the Words of Allāh, the Most High:

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[1] *Al-Ma'idah* 5:6.

[2] Al-Bukhari no. 135, Muslim no. 224.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَٰرَىٰ حَتَّىٰ تَعۡلَمُواْ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغۡتَسِلُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُمۡۗ إِنَّ ٱللَّهَ كَانَ عَفُوّٗا غَفُورًا ﴿٤٣﴾﴾

﴿O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning of) what you utter, nor when you are in a state of Al-Janabah (i.e. in a state of sexual impurity and have not taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands. Truly, Allāh is Oft-Pardoning, Most Forgiving.﴾[1]

And it is reported on the authority of 'Imran bin Husain, may Allāh be pleased with him, that he said: "We were with the Messenger of Allāh ﷺ on a journey, and he led the people in prayer, but one man remained aside, so he ﷺ asked him:

« مَا مَنَعَكَ أَنْ تُصَلِّيَ»؟

«What prevented you from praying?»

He replied; "I was in a state of *Janabah* and there is no water." The Prophet ﷺ said:

«عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ»

«You must use the dust (to perform Tayammum), for that is sufficient for you.»[2]

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[1] *An-Nisa'* 4:43.

[2] Al-Bukhari nos. 344, 348 and 357.

From this, it is clear that *Tayammum* for prayer may not be performed when there is water available and the worshipper is able to use it.

In fact, it is incumbent upon the Muslim to use water for his *Wudhu'* and his *Ghusl* wherever he may be, so long as he is able to do so, and he is not permitted to abandon it and content himself with *Tayammum* - in that case, his prayer would not be correct, due to the absence of one of the conditions of its acceptance, which is to perform ablution with water when one is able to do so. And there are many among the Bedouins - may Allāh guide them - and other travelers who perform *Tayammum* when they have plenty of water available and it is easily accessible; this is without doubt, a great negligence and a bad deed, and it is not permissible to do it, because it conflicts with the legal evidences. It is only permitted for the Muslim to perform *Tayammum* if water is far away from him, or he has only a small amount with him which he must keep to preserve his life and those of his family and his animals, and the nearest source is far from him. Therefore, it is obligatory on every Muslim, wherever he may be, to fear Allāh, the Most Glorified, Most High in all his affairs and to hold fast to what Allāh has enjoined upon him, including the performance of ablution with water, when he is able to do so. Likewise, it is an obligation upon him to avoid what Allāh has forbidden for him, including the performance of *Tayammum* when water is present and he able to use it. I ask Allāh that He grant us and all of the Muslims success in understanding His Religion and that He keep us firm upon it, and that He protect all of us from the evil of ourselves and the wickedness of our deeds. Verily, He is Most Magnanimous, Most Generous. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

Ibn Baz

Whoever was unable to wash a Part of His Body or wipe over it, should make *Tayammum* for it?

If a person performed *Wudhu'*, with an injury on his hand, an injury to which water should not reach, so he was going to perform *Tayammum* for it, but he forgot. Then he prayed without *Tayammum*, while he was praying he remembered, so he made *Tayammum* without leaving the prayer and continued to pray. What is the ruling on this prayer, is it invalid, or is it correct?

If there is an injury to a part of the body which is normally washed during *Wudhu'*, and he is unable to wash it or wipe over it because it will make the injury worse, or it will delay its healing, then that person must perform *Tayammum* for it. And whoever made *Wudhu'*, leaving the part of the body which is injured, then prayed, remembering only during the prayer that he had not performed *Tayammum*, he must make *Tayammum* and then recommence his prayer (from the beginning), because what he has already prayed before the *Tayammum* was not correct, including the opening *Takbir*, because it was not correct for him to begin prayer in the first place, since being in a state of purity is a condition for the correctness of the prayer, and leaving a required part of the body unwashed during *Wudhu'* or leaving a portion of it unwashed means that the *Wudhu'* is not correct.

When the Prophet ﷺ saw a man on whose foot there was a portion the size of a dirham which had not been touched by water, he ordered him to repeat ablution.[1] Since in the case of the questioner it is unfeasible for him to wash or wipe the area, as is required, must proceed to the substitute for it, which is *Tayammum*; and also due to the generality of Allāh's Words:

﴿وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ

[1] Abu Dawud nos. 173-175.

﴿ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُمۡ﴾

﴿And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴾[1]

- and due to the story of the man with the fractured skull: It is reported by Ibn Majah in the narration of Ibn 'Abbas, may Allāh be pleased with him, that the Prophet ﷺ said:

«لَوْ غَسَلَ جَسَدَهُ وَتَرَكَ رَأْسَهُ حَيْثُ أَصَابَهُ الْجِرَاحُ»

«If he had but washed his body and left his head when it was afflicted by injury.»[2]

And in the narration of Abu Dawud, on the authority of Jabir, may Allāh be pleased with him, it is reported that he ﷺ said:

«إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتَيَمَّمَ»

«It would have been enough for him to perform Tayammum.»[3]

So if this person who has been asked about has not repeated his prayer, he should do so.

The Permanent Committee

The Ruling on making *Tayammum* on a Carpet

Q A person was in the hospital and was unable to perform *Wudhu'*, so he made *Tayammum* for prayer, but he did so on a carpet; is his prayer correct?

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[1] *An-Nisa'* 4:43.

[2] Ibn Majah no. 572.

[3] Abu Dawud no. 336.

It is required of a sick person to perform ablution for prayer, if he is able to do so. If he cannot, he must make *Tayammum* with earth which contains dust; if he unable to obtain it, he must make *Tayammum* against tiles, if there is dust on them, or on his mattress, if it has dust on it. If there is no dust on it, then he must make it on the nearest earth to him, or on the nearest earth possible, or what of it he can reach, based upon the Words of Allāh, the Most High:

﴿فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾

﴿*So keep your duty to Allāh and fear Him as much as you can.*﴾[1]

and His Words:

﴿لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا﴾

﴿*No person shall have a burden laid on him greater than he can bear.*﴾[2]

Ibn Jibreen

The Method by which a Woman should make *Ghusl* for *Al-Janabah* or Menstruation

Is there any difference between the *Ghusl* for *Janabah* of a man and that of a woman? And must a woman let down her hair, or is it sufficient for her to splash water over it three times, in accordance with the *Hadith*? And what is the difference between the *Ghusl* of *Janabah* and that of menstruation?

There is no difference between the *Ghusl* of men and that of women for *Janabah*, nor do either of them need to let down the hair for *Ghusl*. It is enough to splash water on the

[1] *Al-An'am* 64:16.

[2] *Al-Baqarah* 2:233.

head three times, then pour water over the rest of the body, according to the *Hadith* of Umm Salamah, may Allāh be pleased with her, who said that she told the Prophet ﷺ: "I am a woman who has thickly braided hair on her head; do I need to let it down (when making *Ghusl*) for *Janabah*?" He said:

«لَا، إِنَّمَا يَكْفِيكِ أَنْ تَحْثِيَ عَلَى رَأْسِكِ ثَلَاثَ حَثَيَاتٍ، ثُمَّ تُفِيضِينَ عَلَيْكِ الْمَاءَ فَتَطْهُرِينَ»

«No; it is enough for you to splash water on your head three times, then pour water over yourself and purify yourself.»[1]

If there are any lotus or (powdered) dye, or the like on the head of a man or a woman, which would prevent the water making contact with the skin, then it is obligatory to remove it. But if it is light and does not prevent the water reaching the skin, it is not necessary to remove it.

As for a woman performing *Ghusl* due to menstruation, there is a difference of opinion as to whether it is necessary to let down the hair in order to wash it; the correct opinion is that it is not obligatory for her to let it down, based upon one of the narrations from Umm Salamah, may Allāh be pleased with her, reported by Muslim, in which she said to the Prophet ﷺ: "I am a woman who has thickly braided hair on her head; do I need to let it down (when making *Ghusl*) for menstruation and *Janabah*?" He said:

«لَا، إِنَّمَا يَكْفِيكِ أَنْ تَحْثِيْ عَلَى رَأْسِكِ ثَلَاثَ حَثَيَاتٍ، ثُمَّ تُفِيْضِيْنَ عَلَيْكِ الْمَاءَ فَتَطْهُرِيْنَ»

«No; it is enough for you to splash water on your head three times, then pour water over yourself and purify yourself.»[2]

This narration informs us that it is not obligatory to let down

[1] Muslim no. 330, Abu Dawud no. 251 and At-Tirmithi no. 105.

[2] Muslim no. 330, Abu Dawud no. 251 and At-Tirmithi no. 105.

the hair for menstruation or post-sexual impurity, but it is better for a woman to let down her hair when she performs *Ghusl* due to menstruation, as a precaution in order to avoid differing and to reconcile all of the evidences. And may peace and blessings of Allāh be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

Ghusl First

Q (Let us suppose that) I wake up just before sunrise and find that I am in a state of *Janabah*; if I go and make *Ghusl*, the sun will rise, so should I make *Tayammum*, or *Ghusl* and then pray?

A You must perform *Ghusl* and complete your cleansing, then pray. You may not make *Tayammum* when the situation is as you have described it, because the one who forgets and the sleeper are ordered to pray without delay and fulfill its requirements upon remembering or waking, according to the *Hadith* of the Prophet ﷺ in which he said:

«مَنْ نَامَ عَنِ الصَّلَاةِ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

«Whoever slept through prayer or forgot it, he must pray it as soon as he remembers, and there is no expiation for it except this.»[1]

And it is well known that there is no prayer without purification, as the Prophet ﷺ said:

«لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ»

«Prayer without purification is not accepted.»[2]

[1] Al-Bukhari no. 597 and Muslim no. 684.

[2] Muslim no. 224.

And whoever has access to water must purify himself with that, but if he did not find any, he may pray with *Tayammum*, based upon the Words of Allāh:

﴿فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَٱمْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ﴾

﴿... and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴾[1]

The Verse is from *Surah Al-Ma'idah*. You must be very careful with your prayers and be meticulous in their performance by placing an alarm clock at your head, or giving one of your family members the duty of waking you when the time for prayer comes, so that you fulfill the obligation of prayer which Allāh has imposed upon you, along with your Muslim brothers in the Houses of Allāh, the Almighty, the All-Powerful, and so that you are safe from any comparison with the hypocrites who delay their prayers, and do perform them except in a lazy manner. May Allāh protect us and you and all of the Muslims from their ways and their characteristics. And Allāh is the Granter of success.

Ibn Baz

I remember having Sexual Dreams, but I find no Traces of Ejaculation

Q Sometimes, I remember sexual dreams when I wake up from sleep, but I do not see any signs of a nocturnal emission; must I perform *Ghusl* or not? Please give us a ruling, and may Allāh reward you.

A There is no obligation for *Ghusl* upon a person who has a sexual dream, unless he finds some fluid which is sperm, based upon the words of the Prophet ﷺ:

[1] *Al-Ma'idah* 5:6.

«الْمَاءُ مِنَ الْمَاءِ»

«*Water is only from water.*»[1]

And its meaning is that the water of *Ghusl* is required to purify oneself from the sperm's liquid, and according to the scholars it refers to the case of the one who has a nocturnal emission.

However, if he has sexual intercourse with his wife, he must make *Ghusl*, even if he does not ejaculate, according to the *Hadith* of the Prophet ﷺ which states:

«إِذَا مَسَّ الْخِتَانُ الْخِتَانَ فَقَد وَجَبَ الْغُسْلُ»

«*If the private parts (of a man) make contact with the private parts (of a woman), then Ghusl must be made.*»[2]

And his ﷺ saying:

«إِذَا جَلَسَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ عَلَيْهِ الْغُسْلُ»

«*If he sits between her four limbs and struggles with her, he must perform Ghusl.*»[3]

In Muslim's version, it says:

«وَإِنْ لَمْ يُنْزِلْ»

«*...even if he did not ejaculate.*»

Also in the the Two *Sahihs*, on the authority of Anas, may Allāh be pleased with him, it is reported that Umm Sulaim Al-Ansariyyah, the mother of Anas, may Allāh be pleased with them both, said: "O Messenger of Allāh! Allāh is not ashamed of the truth, so tell me, is there any obligation upon a woman to perform *Ghusl* if she has a sexual dream?" The Prophet ﷺ said:

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[1] Muslim no. 343.

[2] Muslim no. 349.

[3] Al-Bukhari no. 291 and Muslim no. 348.

«نَعَمْ إِذَا هِيَ رَأَتِ الْمَاءَ»

«*Yes, if she observes any fluid.*»[1]

This ruling is general for men and women, in the view of all scholars. And Allāh is the Granter of success.

Ibn Baz

It is Permissible for the One Who is *Junub* to touch Anything

Q If sexual intercourse takes place between a man and his wife, after that, is it permissible for them to touch anything before making *Ghusl*? And if anything is touched, does it become impure or not?

A Yes, it is permissible for the one who is *Junub* to touch things such as clothes, dishes, pans and the like whether it be man or woman, because he is not impure (i.e. in the sense that urine, feces etc. are impure), nor does his touching anything make it impure.

Ibn Baz

Washing Her Head due to *Janabah* or Menstruation is harmful to Her, so is it enough for Her to wipe over It?

Q I am a married woman and I am afflicted by an allergy in my chest; I have bronchitis all year round... so how can I pray? Can I make *Ghusl* without washing my head, wiping over it only, bearing in mind that I suffer a bronchial attack several times a week when I wash my head, and many times I do not pray due to my inability to wash my head or just wipe it. I am very uncertain, worried and upset,

[1] Al-Bukhari no. 282 and Muslim no. 313.

even though I know that the religion is easy, so I implore you to benefit me with an unequivocal reply, so that I can live in faith and perform my obligations in full, bearing in mind that I am a teacher, and every day, I go out to work and am affected by the weather, which usually causes me to be confined to bed because I am ill. And Allāh knows that I am torn between the duty of married life - which means to obey my husband - and above that, obedience to Allāh.

If washing your head with water due to *Janabah* and menstruation is harmful to you, then wiping it along with *Tayammum* will be sufficient for You, based upon the Words of Allāh, the Most High:

﴿فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾

﴿So keep your duty to Allāh and fear Him as much as you can.﴾[1]

and the words of the Prophet ﷺ:

«مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

«Whatever I forbid you, avoid it, and whatever I order you, do it as much as you are able.»[2]

Ibn Baz

If Sperm is emitted along with the Urine, what is the Ruling?

I had a nocturnal emission and I performed *Ghusl*; then in the morning, I went to my school where I remain until after *Maghrib*, as it is far from my house, and the working hours are morning and evening. On my way to

[1] *Al-An'am* 64:16.

[2] Al-Bukhari no. 7288 and Muslim no. 1337.

make *Wudhu'*, I found that a small amount of sperm had been passed along with urine. I was unable to make *Ghusl* do to the severity of the cold ... so I performed *Wudhu'* and prayed *Zuhr*, then later, *'Asr* and *Maghrib* ... was my prayer correct or not? And should I repeat it?

It is not required to perform *Ghusl* in this situation, because the sperm emitted with urine is not due to sexual arousal and is not ejaculated, that is, it does not spurt out, rather it flows as does urine. This emission is known as *Al-Wadi*. Even if the sperm had been held back after a nocturnal emission, and was emitted only after *Ghusl* had been performed, it would not be necessary for you to perform *Ghusl* again, because it was only one emission of sperm and it does not require two ablutions. And Allāh knows best.

Ibn Jibreen

Al-Madhi does not necessitate *Ghusl*

Does the emission of *Madhi* require *Ghusl* to be made?

The emission of *Madhi* does not require *Ghusl*, but one must make *Wudhu'* after washing the penis and testicles before praying, performing *Tawaf* [1] or touching the Qur'an, because when the Prophet ﷺ was asked about it, he said:

«فِيهِ الْوُضُوءُ»

«*It requires Wudhu'.*»[2]

And he ordered anyone affected by *Madhi* to wash his penis and testicles. That which requires *Ghusl* is only sperm when it is ejaculated due to sexual arousal, or its traces are observed

[1] *Tawaf*: Circumambulation around the Ka'bah in Makkah.

[2] Al-Bukhari no. 132 and Muslim no. 303.

upon waking from sleep, whether during the night or day.

Ibn Baz

If a Person Who is *Junub* enters the Sea or a Pool with the Intention of *Ghusl*, is it sufficient for Him?

Q If a person is *Junub*, and he finds a spring or a pool and enters it, and washes himself with the intention of performing *Ghusl* due to *Janabah*, would that be sufficient for him?

A Yes, it would suffice him, if the water was abundant, being more than two pitchers, based upon the narration of Ibn 'Umar, may Allāh be pleased with him, who said: I heard Allāh's Messenger ﷺ saying, when he was asked about water which is in open land from which predatory animals and riding beasts drink:

«إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ»

«*If the water is more than two buckets, it will not hold filth.*»[1]

It was narrated by the Five and is in the wording of Ibn Majah while in the narration of Ahmad:

«لَمْ يُنَجِّسْهُ شَيْءٌ»

«*Nothing makes it impure.*»[2]

And Allāh is the Granter of success. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

[1] Abu Dawud no. 63 and At-Tirmithi no. 67.

[2] Ibn Majah nos. 517, 518 and Ahmad 1 :235.

When is *Ghusl* required of the One Who has had a Sexual Dream?

Q A person believes that what makes *Ghusl* obligatory for the one who has had a sexual dream is the emission of semen when the sleeper actually dreams about having intercourse, and he will not perform *Ghusl* unless he experiences this while sleeping. So if he ejaculates semen, while not actually dreaming of sexual intercourse during his sleep, he does not perform *Ghusl*. He has been doing this for almost eight years, so he is asking about the ruling on these past eight years.

A It is well known that *Ghusl* is required when semen is ejaculated due to sexual arousal when awake, and in all cases when asleep, according to the narration of Imam Ahmad, on the authority of 'Ali, may Allāh be pleased with him, which states that the Prophet ﷺ said:

«إِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ وَإِنْ لَمْ تَكُنْ فَاضِخًا فَلَا تَغْتَسِلْ»

«If you ejaculate water (i.e. semen), then make Ghusl, and if you do not ejaculate, then do not make Ghusl.»[1]

and according to the *Hadith* in the the Two *Sahihs*, on the authority of Umm Salamah, may Allāh be pleased with her, which says that Umm Sulaim, may Allāh be pleased with her, said: "O Messenger of Allāh! Verily, Allāh is not ashamed of the truth, so tell me, is there any obligation upon a woman to perform *Ghusl* if she has a sexual dream?" The Prophet ﷺ said:

«نَعَمْ إِذَا رَأَتِ الْمَاءَ»

«Yes, if she observes any fluid.»[2]

And the obligation to perform *Ghusl* is not restricted to sexual

[1] Ahmad 1:109, 125, Abu Dawud no. 206 and An-Nasa'i no. 193.

[2] Al-Bukhari no. 282 and Ibn Majah no. 313.

intercourse, it is required due to the ejaculation of semen, even if sexual intercourse does not take place, based upon the generality of the Prophet's words:

«إِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ»

«*If you ejaculate water (i.e. semen), then make Ghusl...*»[1]

But if the private parts touch during wakefulness, then *Ghusl* is always required, whether or not ejaculation takes place, and based upon this (we may say that) this questioner must repeat as much as he can of the prayers which he performed during this period, when he did not make *Ghusl* after semen was ejaculated because of not actually dreaming about intercourse in his dream. And success comes from Allāh.

The Permanent Committee

Is it required of Us to perform *Wudhu'* and *Ghusl* when We are in the Desert?

Q The questioner says: "We are Bedouins living in the desert and water is fifty kilometers away from us; we transport the water to our families on vehicles and we water our camels and our sheep with it. So are we obliged to make *Wudhu'* and *Ghusl* due to *Janabah*, when some houses have ten people living in them and some even more, or can we make *Tayammum*?"

A Allāh has ordained *Wudhu'* and *Ghusl* when water is present and He has ordained *Tayammum* when water is not available, or it may not be used due to illness or the like; Allāh, the Most High says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُواْ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا

[1] Abu Dawud no. 206, An-Nasa'i no. 193 and Ahmad 1:109, 125.

فَاطَّهَّرُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ

﴿O you who believe! When you intend to offer As-Salah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads and (wash) your feet up to the ankles. If you are in a state of Al-Janabah (sexual impurity), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴾[1]

Since the questioner has mentioned that they bring water for the camels and sheep to drink, then they are able to find water, and so they are required to make *Wudhu'* and *Ghusl*. The fact that they are in the desert and that the water is fifty kilometers away is not an excuse to allow them to perform *Tayammum*, so long as they can transport the water on their vehicles for the camels and sheep. And Allāh knows best. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

He became *Junub* while travelling and did not find any Water

Q A man was on a long journey, and he became *Junub* on the road and he did not have any water with which to make *Ghusl*. Is it permissible for him to pray while he is impure, or what should he do?

[1] *Al-Ma'idah* 5:6.

Whoever became *Junub* during travel, and did not find water in excess of his drinking and eating requirements with which to make *Ghusl*, and searched for water, until it became clear to him that there was none in his vicinity, must perform *Tayammum* and pray, based upon the Words of Allāh, the Most High:

﴿وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَـٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾﴾

﴿And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favor on you, that you may be thankful.﴾[1]

The Permanent Committee

Make *Wudhu'* only once and do not obey Satan

Before every *Wudhu'* I try to remove all of the urine which might be in my penis; I do this by sitting many times and lifting each leg in succession over the sink in which I make *Wudhu'*. Many times, I repeat the ablution two or three times, when I feel that there are some drops of urine about to come out, on completion of the *Wudhu'*. Sometimes, it becomes evident that this was only my imagination, but often, it is fact, so that I am affected by whispering (from Satan), especially since repeating the

[1] *Al-Ma'idah* 5:6.

ablution two or three times and spending time in expelling the urine cause hardship, so what should I do, particularly in winter, when the water is so cold that I cannot bear it, so I heat it up in order to make *Wudhu'* with it?

A There is no doubt that most of these things are imaginings and whispers from Satan, which he places in the hearts of some people, so that worship becomes a burden for them, so that they become weary and abandon it. Therefore we advise you not to pay any heed to them. You should perform ablution once, and not repeat it, nor spend too long in sitting over the toilet. Do not weary yourself in extracting the remnants of urine, for it is like milk in the udder - if it is expressed, it will flow, but if it is left, it will cease. When you are absolutely sure that urine has come out, you must repeat your ablution, but you are not required to inspect or touch the area. If it is determined that urine is continually leaking out, then this a case of continual urine, and you will be required to make *Wudhu'* once, after the time for prayer has become due, and its coming out after you have performed that ablution will not affect you. But it is most likely that this is just imagination, not fact, so pay no attention to it, and Allāh is the Curer.

Ibn Jibreen

The Ruling on a Sick Person performing Ablution on Tiles

Q Is it permissible to make *Tayammum* with a stone which does not leave dust in the hand? And what are the limbs which are included in *Tayammum*? And how many prayers may be prayed with one *Tayammum*?

A Some of the scholars hold that it is a condition of *Tayammum* that there be earth which contains dust which will stick to the hands, and they cited as evidence the Words

of Allāh, the Most High:

﴿فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ﴾

﴿... and rub therewith your faces and hands.﴾[1]

And (they say that) that which does not contain dust may not be used for wiping. However, the correct view is that dust is not a condition, it is only a condition that the surface be clean and pure, as Allāh, the Most High says:

﴿فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا﴾

﴿... then perform Tayammum with clean earth.﴾[2]

And the word (used in the Verse) *As-Sa'id* means the surface of the earth. Based upon this understanding, it is correct for *Tayammum* to be performed with sand which does not contain dust, as it is also correct on flat ground (i.e. where little or no soil is to be found) and the like. As for the prisoner or the invalid, who does not find anything except a tiled floor, and is unable to go down to the earth, he is allowed to perform *Tayammum* even if there is no dust on them, if he finds no soil to use. Likewise, it may be made on a mattress or the like, based upon the Words of Allāh, the Most High:

﴿فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ﴾

﴿So keep your duty to Allāh and fear Him as much as you can.﴾[3]

As for the limbs included in *Tayammum*, they are: the face and hands. The whole face is wiped with the palms of the hands, then each hand is wiped with the other, rubbing between the fingers, contenting oneself with the hands; but if the forearms are also wiped, there is no objection to it. It is sufficient to

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[1] *Al-Ma'idah* 5:6.

[2] *Al-Ma'idah* 5:6.

[3] *Al-An'am* 65:16.

strike the ground once, but if one strikes it twice, it is permissible. It is better to make *Tayammum* for every obligatory prayer, unless the prayers are being joined, in which case, one should make *Tayammum* only once for them. But it is allowed to perform a number of prayers with one *Tayammum*, so long as one does not invalidate it by breaking wind, passing urine or defecating, and so long as one does not find water, in which case, he should fear Allāh and wipe it over his body (i.e. perform *Wudhu'* with it).

Ibn Jibreen

Mentioning Allāh's Name for *Wudhu'* in the Toilet is done in the Heart

Q When I want to perform *Wudhu'*, I make the intention to perform *Wudhu'* for prayer, but I do not mention Allāh's Name when I am in the toilet, although I know the *Hadith* which says:

«لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ»

«There is no Wudhu' for the one who did not mention Allāh's Name upon it.»

What is the ruling on this?

A Mentioning Allāh's Name when one is in the toilet should be done in the heart and it should not be spoken aloud, so you should act upon this, since the most authoritative view holds that mentioning Allāh's Name is not obligatory, but preferred, so you should not worry or think too much about it.

Ibn 'Uthaimin

Washing the Private Parts is not a Part of *Wudhu'*

Q If a person awoke from sleeping and he had neither major nor minor ritual impurity, and he had gone to sleep in a state of ritual purity, awoken from sleep and renewed his *Wudhu'*, in this case, is his *Wudhu'* complete or not?

A Yes, his ablution is correct, and he is not required to perform *Istinja'*, that is washing the private parts. He is only required to wash the parts which can be seen, and that is the *Wudhu'* which is well known, and saying in this case that is renewed as said by the common people is a mistake, because renewal of *Wudhu'* necessitates one being in a state of purity, and this person has minor impurity, which is sleep, and that invalidates *Wudhu'*, but does not require *Istinja'*.

Ibn Jibreen

Ghusl under a Shower is Sufficient

Q I would like to know, in a clear simple manner, the correct way to perform *Ghusl* due to *Janabah* ... as I have heard of many different methods, so please clarify ... and is *Ghusl* under a shower sufficient or not?

A The description of the complete *Ghusl* is: Make the intention, then mention Allāh's Name, then wash the hands three times, then wash the private parts and any traces of sperm on the body, then perform complete *Wudhu'*. Then begin *Ghusl*, which is to wash the head three times, making sure the water reaches to the roots of the hair, then wash the rest of the body, beginning with the right side, then the left side, rubbing the skin, and wiping with the hand over as much of the body as possible.

Ghusl under a shower is sufficient, covering all of the body with water, even if only once.

Ibn Jibreen

Should I repeat the Prayers for which I performed *Tayammum*?

I was in a state of *Janabah* from the morning and I did not find any water, so I performed the prayers with *Tayammum*; in the evening I found water and performed *Ghusl* for *Janabah*. Am I required to repeat the prayers which I prayed with *Tayammum*?

You did not mention the reason why you could not find water. If you were in an inhabited area, such as a village or a town, then water would not usually be unavailable; even if it was cut off in one area, it would be found in others. In such a case, it is obligatory for one who is *Junub* or one who is in a state of major impurity to look for water, requesting it from one's neighbors or from the washrooms, or wells etc. Whoever prayed with *Tayammum* should therefore repeat it. However, if you were in the wilderness or the desert, then water would sometimes not be available there, so it would be allowed to perform *Tayammum*, having searched unsuccessfully in the nearby area for water. But it would not be permissible to make *Tayammum* if there was water available in excess of one's (other) needs or it was near enough to obtain. And Allāh knows best.

Ibn Jibreen

Whoever had a Sexual Dream, but did not find any Wetness

A person dreamed that he had sex with his mother while he was sleeping. After he awoke, he did not find any evidence of ejaculation, but he remembers that he dreamt that he actually had intercourse with her. In spite of this, he made *Ghusl* just to be sure. However this dream of sex with his mother disturbed him very much and he began

to wonder what was the explanation of it. I request clarification as quickly as possible, and is there any meaning to this, and is anything entailed by it?

It is not required to make *Ghusl* due to the dream if he did not find any wetness, according to the *Hadith* which states:

«إِنَّمَا الْمَاءُ مِنَ الْمَاءِ»

«*Water is only from water.*»[1]

If a person finds sperm on his clothing or his skin, he must make *Ghusl*, even if he does not remember any sexual dream, as this has been narrated in the *Sunan* from 'A'ishah, may Allāh be pleased with her. As for one who dreams of his mother, it does not harm him, and it would be explained as meaning great love, kindness and obedience, and there is no cause for alarm in that.

Ibn Jibreen

Satanic Whisperings

I feel sometimes, when making *Wudhu'*, that my ablution has been invalidated, and also during prayer, and I do not know if this is true, or if it is whispering (from Satan); therefore, many times I repeat my *Wudhu'* which sometimes makes me miss the congregational prayer, and I think too much during prayer. Please benefit me and advise me, and you will be rewarded, Allāh willing.

These whisperings are from Satan and you must reject and disregard them and complete your *Wudhu'* and prayer, as it has been authentically reported from the Prophet ﷺ that he said:

[1] Muslim no. 343.

«لَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا»

«He should not leave (the prayer) unless he hears a sound or smells an odor.»[1]

And in *Sahih Muslim* it is reported on the authority of Abu Hurairah, may Allāh be pleased with him, from the Prophet ﷺ that he said:

«إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا فَأَشْكَلَ عَلَيْهِ أَخْرَجَ مِنْهُ شَيْءٌ أَمْ لَا، فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا»

«If any of you found anything in his belly and he was unsure whether anything had come out or not, he should not leave the mosque, unless he hears a sound or smells an odor.»[2]

Based upon these two *Hadiths* and others carrying the same meaning, every believer, man and woman, should know that one should not leave the prayer or *Wudhu'* because of the whisperings (of Satan). Rather, it is ordained for him that he should ignore them, unless he knows for certain in the matter of ablution that he has not made *Wudhu'*. And Allāh is the Granter of success.

Ibn Baz

Basing Judgements upon Certainty is a Major Fundamental of the Religion

I request an explanation of the *Hadith*:

«لَا يَنْفَتِلْ أَوْ لَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا»

«No one should turn away from - or leave - the prayer, unless he hears a sound or smells an odor.»[3]

[1] Al-Bukhari no. 177 and Muslim no. 361.

[2] Muslim no. 362.

[3] Al-Bukhari no. 177 and Muslim no. 361.

This is an authentic *Hadith* and it is a principle of Islamic law, which is that of basing judgements upon certainty and disregarding doubts and suspicions, because when a person is sure that he is in a state of ritual purity, he remains in this state until it is invalidated by discharge of gas, urine or feces, and he does not pay any attention to suspicions and whisperings which come from Satan in order to confuse him, so that he finds his acts of worship wearisome and burdensome. If he feels some churning and movement in his stomach while he is in prayer, he should not leave the prayer, unless he is certain that there has been some discharge, through hearing a sound or smelling an odor.

Ibn Jibreen

Kissing does not invalidate *Wudhu'*

Does kissing invalidate *Wudhu'*?

It is reported on the authority of 'A'ishah, may Allāh be pleased with her, that the Prophet ﷺ kissed one of his wives, then he went out to prayer without performing *Wudhu'*.[1] This *Hadith* makes the ruling clear on touching and kissing a woman: Does it invalidate *Wudhu'* or does it not invalidate *Wudhu'*? The scholars - may Allāh have mercy on them - have disagreed on this; some of them said that touching her in any circumstances invalidates ablution, while others said that touching her with desire invalidates it, while if it is without desire, it does not. Others said that it does not invalidate *Wudhu'* under any circumstances, and that is the most authoritative position. This means that when a man kisses his wife or touches her hand or hugs her, without emitting any fluid, then his *Wudhu'* is not invalidated, nor is

[1] Abu Dawud nos. 178-179, At-Tirmithi no. 86 and Ahmad 6:2, 10, 207.

that of his wife. This is because the basic principle is that the *Wudhu'* remains as it was until some evidence is brought to show that it is invalid, and no evidence has been shown - neither in the Book of Allāh nor in the Sunnah of the Messenger of Allāh ﷺ - that touching a woman invalidates *Wudhu'*. Therefore, touching a woman or kissing or hugging her - even without any covering, or with desire - does not nullify *Wudhu'*... And Allāh knows best.

Ibn 'Uthaimin

A Person Who is *Junub* must not read the Qur'an

Q Can a person who is *Junub* recite the Book of Allāh, even if it be from memory? And if he may not, can he listen to it? May Allāh reward you with the best reward.

A The person who is *Junub* may not recite the Qur'an, whether from the book or from memory, until he has made *Ghusl*, because it has been authentically reported that nothing prevented the Prophet ﷺ from reading the Qur'an except *Janabah*.[1] As for listening to the recitation of the Qur'an, there is no objection to the one who is *Junub* listening to it, in fact it is praiseworthy to do so, because great benefit is obtained thereby, without touching the book or reading from it. And Allāh is the Granter of success.

Ibn Baz

The Ruling on drying the Limbs after *Wudhu'*

Q Is it permissible to dry the limbs after making *Wudhu'*?

A Yes, it is permissible for a person to dry his limbs after making *Wudhu'*, and likewise, if he makes *Ghusl*, it is

[1] Ibn Majah no. 594, Abu Dawud no. 229 and Ahmad 1:84, 124.

allowed for him to dry his limbs. This is because the basic principle is permissibility in matters other than acts of worship, unless there is any evidence of its prohibition.

As for the *Hadith* of Maimunah, may Allāh be pleased with her, which states that she brought a towel to the Messenger of Allāh ﷺ after he had performed *Ghusl*, and that he rejected it, brushing off the water with his hands instead;[1] his rejection of the towel does not indicate his dislike of it. Because this is a specific matter; it is possible that the towel had something on it which the Prophet ﷺ did not like, because of which, he did not want to dry himself with it, and that therefore, he brushed the water off his body with his hands. And it might be said that Maimunah's bringing him a towel is a proof that they considered it permissible and something common; if it had not been so, there would have been no call for her to bring him a towel. The most important thing is to know the rule, which is that the basic principle in all matters other than those pertaining to worship is permissibility, unless there is some evidence to indicate its prohibition.

Ibn 'Uthaimin

The Ruling on washing the Face and Hands with Soap during *Wudhu'*

Q What is the ruling on washing the face and hands with soap during *Wudhu'*?

A Washing the hands and face with soap during *Wudhu'* is not prescribed by Islamic law, in fact, it is something excessive, and it has been authentically reported from the Prophet ﷺ that he said:

«هَلَكَ الْمُتَنَطِّعُونَ هَلَكَ الْمُتَنَطِّعُونَ»

[1] An-Nasa'i no. 255, Abu Dawud no. 245 and Ibn Majah no. 467.

«May those who act excessively be destroyed, may those who act excessively be destroyed.»[1]

He said it three times. Yes, if it is confirmed that there is some dirt on the hands which cannot be removed except by using soap or some other cleaning agent, then there is no objection to using it. However, if it is a habit, then using soap is considered an excessive act and an innovation, and it should not be used.

Ibn 'Uthaimin

Is Oil considered to be a Barrier which prevents Water from reaching the Skin when making *Wudhu'*?

Q A Muslim brother asks: "I heard one of the elder scholars saying that oil is considered to be a barrier over the skin when one is making ablution, and sometimes when I am cooking, some drops of oil splash on my hair and on the parts of the body that are washed in *Wudhu'*; and it is necessary for me to wash them with soap before making *Wudhu'* or *Ghusl*, so that the water reaches my skin. I also put some oil on my hair, as a treatment for it. What should I do? I request your help."

A Before answering this question, I would like to make it clear that Allāh, the Almighty, the All-Powerful says in His Book:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُواْ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ﴾

﴿O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads and (wash) your feet up to the ankles.﴾[2]

[1] Muslim no. 2670, Abu Dawud no. 4607 and Ahmad 1:386.

[2] *Al-Ma'idah* 5:6.

The order to wash the limbs and wipe over certain parts necessitates the removal of anything which prevents the water from reaching the skin, because if there is present anything which prevents the water from making contact with it, he will be considered to have washed it, and based upon this, we may say: If a person uses oil on the parts of his body which are cleansed during *Taharah*, either it will remain hard - in which case, there is no alternative to its removal before cleansing his limbs - and if the oil remained thus, thick upon the skin, it would prevent the water from making contact with the skin, and the ablution would not be correct ... or, the oil is not thick, and leaves only traces upon the limbs which are washed during ablution, and this does not harm. However, in this situation, a person should make sure by rubbing his wet hand over the parts to be washed, because usually the oil will show up with water, and it might be that the water does not reach all of the parts to be cleansed.

So we may say to the questioner: If this oil which is on the limbs to be cleansed is dried and prevents water reaching the skin, then he must remove it before making ablution; and if it is not thick, then there is no harm in making ablution, and there is no need to wash it with soap, but rub your hands over your limbs when washing, so that the water does not slide over it. And Allāh knows best.

Ibn 'Uthaimin

Particles of Food between the Teeth, and performing Ablution

A Muslim sister asks: "Sometimes I find particles of food on my teeth; must I remove them before performing *Wudhu'*?"

It is apparent to me that it is not an obligation to remove them before making *Wudhu'*, but cleansing it from the

teeth is, without doubt, more complete, cleaner and more likely to keep the teeth and gums free from disease. It is necessary for a person, after finishing his food, to clean between his teeth, in order to remove the remains of food that may adhere to them. He should also use a *Siwak*, because the food changes the smell of one's breath, and the Prophet ﷺ said regarding the *Siwak*:

«إِنَّهُ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ»

«*It cleanses the mouth, and it pleases the Lord.*»[1]

This is a proof that whenever the mouth needs cleaning, it should be cleaned with the *Siwak*. And Allāh knows best.

Ibn 'Uthaimin

The Blowing of Satan

Q I feel when I begin prayer and after performing one or two *Rak'ahs*, that I have broken wind; does this invalidate the *Wudhu'* or not? And if this is continuous, what should I do?

A It seems as if this is the whispering of Satan, which is intended to cause the worshipper to ruin his acts of worship, or make them a burden to him; and it has been reported in a *Hadith* on the authority of Ibn 'Abbas, may Allāh be pleased with him, from the Prophet ﷺ that he said:

«يَأْتِي أَحَدَكُمُ الشَّيْطَانُ فِي صَلَاتِهِ فَيَنْفُخُ فِي مَقْعَدَتِهِ فَيُخَيَّلُ إِلَيْهِ أَنَّهُ أَحْدَثَ وَلَمْ يُحْدِثْ، فَإِذَا وَجَدَ ذَلِكَ فَلَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا»

«*Satan comes to one of you during his prayers and blows at his backside, so that he thinks that he has broken wind,*

[1] An-Nasa'i no. 5.

although he has not; so if this happens, he should not leave (the prayer) unless he hears a sound or smells an odor.»[1]

This was reported in *Bulugh Al-Maram.* [2]

And it was reported on the authority of Abu Sa'id, may Allāh be pleased with him, that the Prophet ﷺ said:

«إِذَا جَاءَ أَحَدَكُمُ الشَّيْطَانُ، فَقَالَ: إِنَّكَ أَحْدَثْتَ، فَلْيَقُلْ: كَذَبْتَ»

«*If the devil comes to any of you and says: "You have broken wind." - it should be said to him: "You are a liar."*»[3]

That is, one should say it to himself. Therefore, we advise the questioner not to pay any attention to these Satanic thoughts and imaginings, so that they will stop quickly. However, if this is definitely real, and it is, as he says, continuous, then the ruling for him is that of one who continually breaks wind, and its emission during prayer or whenever it occurs will not nullify his *Wudhu'*, like the continual flow of urine, because constantly repeating one's ablution entails hardship, therefore, he should remain in prayer and make *Wudhu'* for every obligatory prayer when it becomes due.

Ibn Jibreen

Whisperings during *Wudhu'*

Q I am a twenty-six years old man, and I feel while performing *Wudhu'*, when I am about to stand, or upon completing the ablution, whenever I make any movement, that a drop or drops of urine have been emitted. What is the ruling?

A Very often, Satan whispers to some people that their *Wudhu'* has become invalid due to the emission of gas or

[1] Al-Bukhari no. 137 and Muslim.

[2] *Bulugh Al-Maram* by Ibn Hajar Al-'Asqalani.

[3] Ahmad 3:12, 50, 51, 54 and Ibn Hibban 6:2666.

urine when this is not necessarily true. So whoever is tried by something like this, should base his feeling on what he is sure of, which is that he is in a state of ritual purity, and he should pay no attention to these suspicions. In this way, he will be unharmed (by them) and they will quickly cease. Should he pay heed to them, they will continue to distress him and the whisperings will increase, causing him to repeat his ablution and to miss the congregational prayer, or at least the first part of it, so that worship becomes tiresome for him and a burden, and this is what the accursed Satan wishes.

Ibn Jibreen

Doubt over the Emission of Wind

Q I often suffer from feeling gas, so that for example, during ablution, I am unsure whether anything has been emitted from me or not. Then I repeat the ablution maybe once or twice. Is this natural, and what is the ruling?

A Those feelings of having broken wind during prayer and the like which affect some people, are often not more than just imagination, and not real. And it says in the *Hadith*:

«لَا يَنْصَرِفْ أَحَدُكُمْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا»

«*None of you should leave unless he hears a sound or smells an odor.*»[1]

Ibn Jibreen

The Basic Principle is that the State of Purity remains Valid

Q If a person performs ablution, then some time passes, then the time for prayer arrives, and he does not

[1] Al-Bukhari no. 177 and Muslim no. 361.

remember whether he is still in a state of purity, or if he needs to make *Wudhu'* again, upon what should he base his judgement?

If a person makes a complete *Wudhu'*, remaining in a state of purity even though time has passed; then if he is in doubt as to whether his *Wudhu'* has been invalidated he should not pay any attention to this doubt. Rather, he should base his judgement upon what he is sure of, and that is the state of purity. This is because it has been authentically reported in the the Two *Sahihs* from 'Abdullah bin Zaid, may Allāh be pleased with him, that a man complained to the Prophet ﷺ of suspicion that he emitted something during prayer, so he ﷺ said:

«لَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا»

«He should not leave unless he hears a sound or smells an odor.»[1]

Based upon this, (we may say that) if some time has passed since his *Wudhu'*, and he is in doubt over whether he is still in a state of ritual purity or not, he should pray, and there is no harm for him in that, because the basic principle is that he remains in a state of purity.

Ibn 'Uthaimin

Sperm is Pure

I had sex with my wife, then I got up and made *Ghusl* and prayed the *Fajr* prayer. Is it permissible for me to return to sleep on the same mattress on which I had sex with my wife, and cover myself with the same cover?

Semen is clean, and does not make a person or his mattress impure. 'A'ishah, may Allāh be pleased with her,

[1] Al-Bukhari no. 177 and Muslim no. 361.

said: "I used to rub it (i.e. sperm) from the clothes of the Prophet ﷺ, then he would pray in them."

However, this is if the semen is emitted after the person has washed his private parts with water (*Istinja'*) or stones (*Istijmar*) in accordance with the Islamic law, to cleanse himself after urinating. But if it was not so, the semen will not remain pure due to coming into contact with a place which is impure, and thus it will become impure.

And based upon the fact that sperm is clean, it is permissible for a man to sleep on the mattress and to cover himself with the covering under which he had sex with his wife, and there is no harm in that.

Ibn 'Uthaimin

The Ruling on the White Liquid which is emitted after Urination

Q When I use the toilet, at the end of urination, I see some seminal liquid, and I don't know if I should perform *Ghusl* each time I urinate, or what should I do, because I am in doubt as to whether its effect is the same as that of sexual intercourse.

A This 'semen' which comes out after passing urine is *Wadi*, which is well known; and since it is emitted after urination, and it flows, there is no need to perform *Ghusl* due to it, for it only invalidates *Wudhu'*. The penis must be washed after it and then *Wudhu'* must be performed. *Ghusl* is not required, it is only required when sperm is ejaculated due to sexual arousal and not for anything else. Ejaculation means that it spurts out with force, like the emission of urine, which flows and drips. So its emission thus (i.e. in the way you have described) will not harm you.

Ibn Jibreen

Tayammum is Invalid when Water is Present

One day, I had a nocturnal emission, and it was a very cold day, so I went to school and made *Tayammum* and prayed, then I returned home and I did not make *Ghusl*. What is the ruling? Please benefit me, and may Allāh reward you with goodness.

As for what has passed, he must repeat the two prayers which he performed without *Ghusl* for *Janabah*, because he was in the town and was able to obtain water. As for him, if he awoke and was afraid of the cold, then it would be allowed for him to perform *Tayammum*. But if he had some means of heating the water, it would be obligatory for him to perform *Ghusl*; and if he were on a journey, and he had no means to heat the water, he would be permitted to make *Tayammum*, and there would be no sin upon him. But if he found water, he must make *Ghusl*.

Ibn 'Uthaimin

Camel Meat Invalidates *Wudhu'*

A question about camel meat, does it nullify *Wudhu'*? A *Hadith* has been reported concerning a man who broke wind, and the Messenger ﷺ ordered all those present to make *Wudhu'* and we learnt in primary school that it invalidates the ablution.

This story is completely baseless and it is a lie against the Prophet ﷺ. The Prophet ﷺ was perfectly able to say at that time: "Whoever broke wind should make ablution."

And he would not have ordered the whole gathering to do it, due to not knowing the identity of the perpetrator.

The correct opinion is that it is obligatory to perform ablution after eating camel meat, whether it be little or much, raw or

cooked, whatever part of the carcass it is taken from, based upon the words of the Prophet ﷺ:

«تَوَضَّؤُوا مِنْ لُحُومِ الْإِبِلِ»

«*Make ablution after eating camel meat.*»[1]

And a man asked him: "O Messenger of Allāh! Should we make ablution after eating goat?" He ﷺ replied:

« إِنْ شِئْتَ»

«*If you wish.*»

He said: "Should we make ablution after eating camel meat?" He ﷺ said: "Yes."[2] Since he made it optional for *Wudhu'* to be made after eating goat, it proves that making *Wudhu'* after eating camel meat is not optional. This is the meaning of the obligation to make *Wudhu'* after eating female camel meat.

Ibn 'Uthaimin

I suffer from Excessive Gas

Q I suffer from excessive gas, which prevents me from praying and affects me during prayers. Should I stop praying, or continue praying while I am not in a state of ritual purity; and even though I make ablution many times for prayer, causing me a great deal of anguish and distress, because it is very tiring and burdensome, especially during the cold weather?

A You must try to preserve your *Wudhu'* during prayer, but if these emissions are continuous and unceasing, those who are so afflicted are considered to be like those who suffer from a continual flow of urine, or have continuous vaginal bleeding, Their *Wudhu'* is not invalidated by it, due to the

[1] At-Tirmithi no. 81 and Abu Dawud no. 184.

[2] Muslim no. 360.

hardship, but you should seek treatment as soon as possible.

Ibn Jibreen

Performing the acts of *Wudhu'* with *Al-Muwalat* (in close sequence)

While I was performing *Wudhu'*, the water supply was cut off, so I waited for some time, then when the water returned, the parts which had been wet with the water of ablution had dried; should I have repeated the whole *Wudhu'*, or continued from where I left off?

This depends upon the meaning of *Al-Muwalat* (close sequence) and on whether or not it is a condition for the acceptance of the *Wudhu'*. The scholars have two sayings in this matter:

The first is that *Al-Muwalat* is a condition, and that *Wudhu'* is not correct unless its acts are performed in close sequence, and that if some of them are separated from the others, it will not be correct. And this is the most authoritative statement, because *Wudhu'* is a single act of worship, all the parts of which should be performed together. If we say that *Al-Muwalat* is an obligation, and that it is a condition for the acceptance of the ablution, then of what will be *Al-Muwalat*? Some of the scholars said: *Al-Muwalat* means not to delay washing a part of the body until the water on the part washed before it has dried, unless he delayed it due to a matter related to *Taharah*, such as when there is something like paint on one of his limbs, and he is trying to remove it, causing him to delay the process until the limbs (which he has already washed) become dry. In this case, he would proceed according to what he has already done, and continue, even though he had delayed for a lengthy period, because his delay was caused by some action related to his ablution. But if the delay was due to obtaining water, as was the case of the questioner, then some of the scholars say

that *Al-Muwalat* has been lost, and because of this, the *Wudhu'* must be repeated. Others say that *Al-Muwalat* is not lost, because the matter is not of his choosing when he is waiting to complete his ablution. Based upon this, if the water returns, then he would proceed according to what he has already done, even if his limbs had already dried.

Since some of the scholars hold that *Al-Muwalat* is an obligation and a condition, they say: *Al-Muwalat* is not conditional upon whether the skin has dried, but it is bound by common understanding. So there is a common understanding of what is separate in which cases the separation cuts off *Al-Muwalat*, and there is a common understanding of what is not separate as in the case with people who are waiting for water to become available after it is cut off. They are now occupied with procuring water, and the people do not consider this to be a discontinuation of the first part of the *Wudhu'* from the second part. Therefore he should proceed according to what he has already done, and this is more likely; so if the water comes, he should continue, unless the period of time which has passed is so long, that it could not be considered to constitute a continuation, in which case, he should start again, and this is a simple matter.

Ibn 'Uthaimin

It is not permissible to make *Tayammum* when Water is available

Q I am a young student and I face difficulties with nocturnal sexual dreams; sometimes, due to the time or place, I am embarrassed and I am unable to make *Ghusl* immediately. So sometimes, I pray in congregation, even though I am *Junub*, and then I repeat it after performing *Ghusl* at a convenient time. And sometimes, I perform *Tayammum* with clean dust and then make *Wudhu'* after it, then I pray and I do not repeat the prayer, because of what

I heard regarding the story of As-Siddiq (i.e. Abu Bakr), who slept in the house of his friend and had a sexual dream, and so he performed *Tayammum*, because he was in doubt. Other times, I try to delay the prayer until *Zuhr*, so that I can perform *Ghusl*. What is your opinion?

My brother, you must make *Ghusl* due to nocturnal emission before praying, even if you have a nocturnal emission every night, because that is an obligation of *Ghusl*. And since you were in the city and water was freely available, washing did not become unnecessary, and none is allowed to abandon it. Washrooms are now abundant in mosques, houses and markets and other places, therefore you must perform *Ghusl* in all situations, and there is no shame in matters of religion. *Tayammum* is only allowed when water is not available, according to Allāh's Words:

﴿فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ﴾

﴿...and you find no water, then perform Tayammum.﴾[1]

The story of As-Siddiq spending the night in the house of his friend, having a sexual dream and due to fear of doubt, making *Tayammum*, is not a proof. This is an exercise of *Ijtihad* on the part of one who made this ruling, and it is likely that it was in special circumstances, and so should not be applied in general. Therefore, there is no alternative to performing *Ghusl* and it is not permissible to delay it until *Zuhr*, when one is able to do it, nor until any other time, when one is perfectly able to perform it in full. Nor does *Tayammum* suffice at anytime when water is available, unless it be due to severe cold and he is unable to find some means of heating the water, and he fears death, or injury or the like will befall him if he uses the cold water; in that case, he may make *Tayammum*, after exhausting his abilities to do otherwise.

Ibn Jibreen

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[1] *An-Nisa'* 4:43.

The Cold Virus and *Tayammum*

Q I am suffering from a continuous cold, and medication has not helped me, so can I make *Tayammum*? And what is the ruling in cases of *Janabah*?

A If a person is ill, and using water would harm him by worsening the illness, or delaying the recovery, then it is allowed for him to perform *Tayammum*, based upon the Words of Allāh, the Most High:

﴿وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ﴾

﴿But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴾[1]

But it would appear that this continuous cold of which you are complaining will not be made worse by water, nor will your recovery be delayed, even though it is continuous. Since it is clear that using water will not harm you, then you must clean yourself with water by making *Wudhu'* for minor impurity and *Ghusl* for major impurity, because it appears (based on what you have said) that your *Tayammum* will not benefit you at all. And you must present yourself to the doctor with regard to this matter, then if it is confirmed that using water will harm you, there is no objection to you making *Tayammum*. If this is not the case, then you must cleanse yourself with water.

Ibn 'Uthaimin

[1] *Al-Ma'idah* 5:6.

The Emission of Semen during Sleep

Q Does the emission of semen during sleep require *Ghusl*? And what are the things which necessitate *Ghusl*?

A Yes, whoever has a nocturnal emission of sperm is obliged to make *Ghusl*, even if he does not remember having any sexual dreams, but *Ghusl* is not required for one who dreams without ejaculation.

Ghusl is required for the nocturnal emission of semen, and it is not required for its emission when awake, when it flows like urine and there is no sexual arousal involved, but if it spurts out due to sexual arousal, then *Ghusl* is necessary, and *Ghusl* is required after sexual intercourse, even if ejaculation does not take place, so long as the (male and female) sexual organs have been in contact.

Ibn Jibreen

What is the Ruling on this Discharge?

Q Sometimes when I caress my wife, I feel as if something has been discharged from me... and when I check my clothes, I find that it is a colorless liquid. Does this make it necessary for me to take a shower and make complete ablution?

A If this is sperm, you must make *Ghusl* and sperm is well known, it is emitted forcefully due to sexual arousal. But if it is not sperm, it could be *Madhi*, which is discharged without one being aware of it, and it usually comes out during sexual arousal, if a person becomes aroused, and then the arousal decreases. It does not necessitate *Ghusl*; it only requires washing the penis and testicles and *Wudhu'*. If you are unsure whether it is *Madhi* or sperm, then the basic principle is that *Ghusl* is not required, and you should assume that it is *Madhi*. Then wash your penis and testicles and the stains on your

clothes, then make *Wudhu'* for prayer.

Ibn 'Uthaimin

How should an Injured Person perform *Ghusl*?

I am a young woman and my arm has recently been injured near the shoulder which required an operation. The doctor forbade me from washing, so that the injury might not be affected by gangrene. However, after some time, I completed my menstruation and I wanted to make *Ghusl*, but I was undecided in the matter - what should I do? Should I wash my body excluding this area, because I know that *Ghusl* is not complete without the washing of every part of the body; bear in mind that preventing water from reaching this part of the body is very difficult?

When making *Ghusl* for menstruation and the like, you are required to wash all that you can of your body. As for the injury and the surrounding area, cover it with an adhesive dressing or the like and wash all except this area. If this is difficult, then wash what is below it by cupping the hand over it and complete the washing of the remainder of the body where there is no pain.

Ibn Jibreen

The Wisdom behind Washing after Sexual Intercourse

What is the wisdom behind performing *Ghusl* after sexual intercourse?

It is necessary to perform *Ghusl* after sexual intercourse and after nocturnal emissions, according to what has been mentioned by the Islamic law in this regard, even though the wisdom behind this has not been made clear, because we are required to accept and submit to all the teachings of Islam. And scholars have mentioned the wisdom and benefits in that:

It has been said that it is because it is a major defilement, and so requires washing the whole body, while minor defilement requires the washing of (only parts) of the body. It has also been said that the semen which is discharged from a man causes weakness and laziness and that making *Ghusl* strengthens him and increases his energy following it. It is apparent that the act of washing strengthens and refreshes the soul after some time has passed, and that abandoning it causes weakness and sickness of the soul and the like.

Ibn Jibreen

The Ruling on Sleeping in a State of *Janabah* before making *Ghusl*

Q I had sexual intercourse, and after it I slept; and it was said to me that it is an obligation upon one who has had sexual intercourse to make *Wudhu'* at least, if he wishes to sleep or eat, while others said that it is not obligatory, but it is preferred. Please deliver a verdict for me, and may Allāh reward you.

A It is a Sunnah for the one who is *Junub* to wash his private parts and perform *Wudhu'* before sleeping or eating or repeating sexual intercourse. It is not an obligation, although it is recommended before sleep, for it has been authentically reported from 'Umar, may Allāh be pleased with him, that he said: "O Messenger of Allāh! May anyone of us sleep when he is *Junub*?" He ﷺ replied:

«نَعَمْ إِذَا تَوَضَّأَ»

«*Yes, if he made Wudhu'.*»

Based upon this, there is no sin in sleeping before *Ghusl*, even if he did not make *Wudhu'*, since it has been authentically reported from the Prophet ﷺ that he sometimes used to sleep when he was *Junub* without performing *Wudhu'*. But it is

disliked not to perform *Wudhu'* before sleeping, since *Wudhu'* lightens the *Janabah*; and if *Ghusl* is performed before sleeping, it is better. And Allāh knows best.

Ibn Jibreen

WIPING OVER THE SOCKS

The Ruling on One Who dons Socks without being in a State of Ritual purity, then prays in Them

Q I made ablution for *Fajr*, then prayed and I forgot to wear my socks. Then I slept after prayer, then I awoke for work and wore my socks while I was not in a state of ritual purity. Then when it came time to pray *Zuhr*, I made *Wudhu'* and wiped over my socks and prayed. I did the same thing at *'Asr*, *Maghrib* and *'Isha'* thinking that I had worn them in a state of purity, and I did not remember that I had not worn them in a state of purity until about two hours after *'Isha'* prayer. What is the ruling on my prayers at those four times, are they correct or not, bearing in mind that I did not do this intentionally?

A Whoever wore leather socks or socks (of any other material) without being in a state of *Taharah*, then wiped over them and prayed in them forgetfully, his prayer is invalid. He must repeat it; and he must repeat all of the prayers which he performed having wiped over his socks, because it is a condition of the correctness of wiping over them that they were worn in a state of *Taharah*, by agreement of all of the scholars. Whoever wore them without *Taharah* and wiped over them, the ruling on him is that of one who prayed without *Taharah*. The Prophet ﷺ said:

«لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ وَلَا صَدَقَةٌ مِنْ غُلُولٍ»

«*Prayer without Wudhu' is not accepted, nor is charity given by way of cheating or deception.*»[1]

In the the Two *Sahihs*, from the *Hadith* of Abu Hurairah, may Allāh be pleased with him, it is reported that the Prophet ﷺ said:

«لَا تُقْبَلُ صَلَاةُ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ»

«*Prayer is not accepted from any of you if he breaks wind, until he makes Wudhu'.*»[2]

In the the Two *Sahihs*, on the authority of Al-Mughirah bin Shu'bah, may Allāh be pleased with him, it is reported that he accompanied the Prophet ﷺ on one of his journeys and he went to answer the call of nature, then returned and made ablution, and Al-Mughirah poured the water for him. Then when he wiped over his head, Al-Mughirah went to remove his leather socks, but the Prophet ﷺ said:

«دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ، فَمَسَحَ عَلَيْهِمَا»

«*Leave them, for I put them in them while they were pure.*»[3]

Then he wiped over them. And the *Hadiths* to this effect are numerous. Based upon this, you, O questioner, should know that you must repeat the four prayers - *Zuhr*, *'Asr*, *Maghrib* and *'Isha'* and there is no sin upon you due to this, as Allāh the Most Glorified, Most High said:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

﴿*Our Lord! Punish is not if we forget or fall into error.*﴾[4]

And it has been authentically reported from the Prophet ﷺ that Allāh said:

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[1] Muslim no. 224.

[2] Al-Bukhari nos. 135, 6954 and Muslim no. 225.

[3] Al-Bukhari no. 206.

[4] *Al-Baqarah* 2:286.

«قَدْ فَعَلْتُ»

«*"I have done so."*»[1]

And this means that He, the Most Glorified has answered the supplication of His worshippers in not holding them accountable for their mistakes, or their forgetfulness - all praise and thanks be to Allāh for this.

Ibn Baz

The Ruling on Wearing the Right Sock before Washing the Left Foot

Q Someone told me that it is not permissible during *Wudhu'* to put the sock on your right foot before washing your left foot; and a long time ago, I read in a book on this subject - I do not remember its name - that there is a difference of opinion on the subject, and that the most authoritative of two opinions held by the scholars is that it is not permissible; what is your view?

A The most correct and the safest thing is not to wear the socks until one has washed the left foot, based on the words of the Prophet ﷺ:

«إِذَا تَوَضَّأَ أَحَدُكُمْ فَلَبِسَ خُفَّيْهِ فَلْيَمْسَحْ عَلَيْهِمَا وَلْيُصَلِّ فِيهِمَا، وَلَا يَخْلَعْهُمَا إِنْ شَاءَ إِلَّا مِنْ جَنَابَةٍ»

«When any of you makes Wudhu', then wears his leather socks, he should wipe over them and pray in them, and he need not remove them if he does not wish to, except due to Janabah.»[2]

It was narrated by Ad-Daraqutni and Al-Hakim, who graded it

[1] Muslim no. 126.

[2] Ad-Daraqutni 1 :203, 204 and Al-Hakim 1 :181.

Sahih through the *Hadith* of Anas, may Allāh be pleased with him, and the *Hadith* of Abu Bakrah Ath-Thaqafi, may Allāh be pleased with him, who reported that the Prophet ﷺ permitted the traveller to make ablution and wear his socks and then wipe over them for three days and nights and for the resident, one day and one night.[1] And the *Hadith* of Al-Mughirah bin Shu'bah, may Allāh be pleased with him, in the Two *Sahihs* which states that he saw the Prophet ﷺ performing *Wudhu'*, so he tried to remove his leather socks, but the Prophet ﷺ said:

«دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ»

«*Leave them, for I put them in them while they were pure.*»[2]

It is clear from these three *Hadiths* and others which carry the same meaning, that it is not permissible for a Muslim to wipe over his socks, unless he wore them after completing *Taharah*; and whoever wore the right sock before washing the left foot, has not completed his *Taharah*.

Some scholars hold the view that wiping is permissible, even if the wiper wears his right sock before washing the left foot, because each one of them was only worn after the foot was washed. But the safest view is the first; and that seems clearer, based on the evidence. And whoever did so, should remove the sock from his right foot before wiping over it, then replace it after washing the left foot, so that he is free of any differing and safeguards his religion. And Allāh is the Granter of success.

Ibn Baz

The Ruling on Wiping over Thin Socks

Q What is the ruling on wiping over thin socks?

[1] Ad-Daraqutni 1:194 and Ibn Khuzaymah 1:192.

[2] Al-Bukhari no. 206.

A One of the conditions of wiping over the socks is that they be thick and cover the foot, so if they are thin, it is not permissible to wipe over them, because the foot, in that situation, is ruled to be uncovered.

Ibn Baz

The Ruling on Wiping over the Socks and Praying in Shoes

Q Is wiping over leather socks applicable to socks made from cotton, wool or nylon which are currently used? And what are the conditions for the acceptance of wiping over leather socks? And is it permissible to pray in shoes?

A It is permissible to wipe over clean socks which cover (the foot completely), based upon what has been authentically reported from a number of the Companions, that they wiped over their socks. The difference between *Jawarih* and *Khifaf* is that the latter are made from leather, while the former are made from cotton and the like. Among the conditions for the acceptance of wiping over socks or leather socks, is that they cover the feet, and that they are worn while in a state of ritual purity, and that the wiping takes place over a period of a day and a night for the resident and three days and three nights for the traveller, beginning from the (first) time of wiping after having broken the *Wudhu'*, in accordance with the authentic *Hadiths* which have been recorded in this regard. And it is allowed to pray in shoes that are free from any kind of pollutant (such as urine or feces), as the Prophet ﷺ prayed in his shoes. (Narrated by Al-Bukhari and Muslim) And he ﷺ was reported by Abu Sa'id, may Allāh be pleased with him, to have said:

«إِذَا أَتَى أَحَدُكُمُ الْمَسْجِدَ فَلْيُقَلِّبْ نَعْلَيْهِ فَإِنْ رَأَى فِيهِمَا أَذًى فَلْيَمْسَحْهُ ثُمَّ لِيُصَلِّ فِيهِمَا»

> «*If any of you came to the mosque, he should turn over his shoes, and if he sees any noxious thing in them, he should wipe it off and then pray in them.*»[1]

However, if the mosque is carpeted, it is more prudent to leave them in a suitable place, or place one over the other between his knees, so that it does not dirty the carpet for the worshippers. And Allāh is the Granter of success.

The Leather Sock which may be Wiped over

Q Are the leather socks which it is permissible to wipe over of a specified kind, or can any leather socks be wiped over?

A Wiping over leather socks is lawful if they cover the feet and the ankles and are clean, and are made from the skin of any clean animal, such as the camel, the cow, the sheep and the like, as long as they are worn while one is in a state of *Taharah*. It is permissible to wipe over socks woven from cotton, wool or the like, just like leather socks, according to the most correct of two opinions held by the scholars. This is because it has been authentically reported from the Prophet ﷺ that he wiped over his socks and shoes, and it has also been authentically reported from a number of the Companions. And because they (socks) are covered by the meaning of the term *Khuff* (leather sock), since they are utilized in the same way, the term during which they may be wiped over being a day and a night for the resident and three days and three nights for the traveller, which begins from the time they are wiped over, following the loss of *Wudhu'*. That is according to the most authoritative of two sayings of the scholars, based upon authentic *Hadiths* which have been recorded in this regard, if they are worn after completing ablution, i.e. minor ablution.

As for major ablution, they may not be wiped over, they must

[1] Abu Dawud no. 650.

be removed and the feet washed, according to the authentic narration of Safwan bin 'Asal, may Allāh be pleased with him, who said: "Allāh's Messenger ﷺ ordered us to not to remove our leather socks for three days and nights when we were travelling, unless we were in a state of major impurity (*Al-Janabah*), but due to defecation or urination (we need not do so)."[1] And major ablution must be performed due to *Janabah*, menstruation and postnatal bleeding. As for minor ablution, it is performed due to minor defilement, such as urine, passing gas, or other such things which invalidate *Wudhu'*. And Allāh is the Granter of success.

Ibn Baz

The Ruling on Wiping over the Socks in the Summer without an Excuse

Q I notice some worshippers wiping over their socks when making *Wudhu'*, even in the summer! Please give me a verdict as to the permitted latitude of this, and (tell me) which is better for the resident; ablution including washing of the feet, or wiping over the socks, bearing in mind that those who wipe over their socks have no excuse, except that they say that it is permitted?

A The generality of the authentic *Hadiths* which prove the permissibility of wiping over *Khifaf* and *Jawarib* shows that it is allowed to wipe over them in winter and summer, and I know of no legal evidence to prove that it is only permitted in winter. But it is not permitted to wipe over socks or any other such footwear, without fulfilling the necessary legal conditions, including the stipulation that the sock covers the required area of the foot and that they are donned while the wearer is in a state of *Taharah* and that the time limit - which

[1] At-Tirmithi nos. 96 and 3535, Ahmad 4:40 and Ibn Khuzaymah 1:193.

is a day and a night for the resident and three days and three nights for the traveller - is observed, beginning from the first time they are wiped over following the loss of *Wudhu'*, according to the most correct of two opinions held by the scholars. And Allāh is the Granter of success.

Ibn Baz

Regarding the Prescribed Period for Wiping over the Socks

Q Is the time during which socks may remain on the feet limited to a day and a night, or five prayers only? And if a person is in a state of ritual purity, and he prays more than five prayers, beginning the wiping, for example, after *'Isha'* prayer, then wiping for *Fajr*, *Zuhr*, *'Asr* and *Maghrib* prayers, then the time for *'Isha'* prayer comes and the *Wudhu'* of his *Maghrib* prayer is still intact - can he pray *'Isha'* with the *Wudhu'* of *Maghrib*, or should he remove his socks and perform ablution?

A It has been authentically reported that the Prophet ﷺ limited the time for wiping over the socks to three days and nights for the traveller and a day and a night for the resident,[1] and he did not restrict wiping to a specific number of prayers. Based upon this, the resident may pray with wiping more than five prayers, for example; wiping over them in *Wudhu'* after invalidating his ablution at *Maghrib* time, then praying *Maghrib* and *'Isha'* together at *Maghrib* time, then wiping over them for every one of the following prayers: *Fajr*, *Zuhr* and *'Asr* then praying *Maghrib* and *'Isha'* together at *Maghrib* time on the second day, due to sickness or any other valid legal reason for combining the prayers.

The Permanent Committee

[1] Abu Dawud no. 157 and An-Nasa'i nos. 128, 129.

The Start of the Time for Wiping over the Leather Socks

When does the period for wiping over the leather socks begin? Does it begin after invalidating the *Taharah* or after *Wudhu'*?

The period for wiping over the leather socks begins from the time of the first wiping after breaking *Wudhu'*.

This is the most authoritative of two sayings, since the Prophet ﷺ limited the time for wiping over the leather socks to one day and one night for the resident and three days and three nights for the traveller. And wiping over leather socks does not become a fact until it has been performed, therefore the time which passed before the wiping is not taken into account by the wearer.

If it was determined that a person wore them for *Fajr* prayer, and that he invalidated his *Wudhu'* in the middle of the day, then wiped over them when the sun was past its zenith, then the beginning of the period for wiping would start after the sun passed its zenith. Then if the sun passed its zenith on the following day, the time limit for wiping over the socks would be over, and if the sun passed its zenith on the third day, the time limit imposed on the traveller would also expire.

Ibn 'Uthaimin

Some of the Rules concerning Wiping over the Socks

What is the permissible period for which socks may be worn and wiped over for the traveller? What is the ruling on one who wipes over them one time, then performs all of the five obligatory prayers with his (one) *Wudhu'*, then he removes his socks and performs *Wudhu'*? Does the removal of the socks which he wiped over nullify the *Wudhu'*? May Allāh reward you.

The time limit for the traveller to wipe over his socks is three days and three nights, and for the resident, it is one day and one night. This period begins from the first time he wipes over his socks after invalidating his *Wudhu'*. So if he wore them for *Fajr* prayer, then lost his *Wudhu'* in the middle of the day, then wiped over them at the time when the sun passed its zenith, then the time would begin from after the sun passed its zenith and last for a day and a night if he was a resident and three days and three nights if he was a traveller. Then when the period is over - the period for wiping over the socks - and he was still in a state of *Taharah*, the state of *Taharah* would still be valid and he would remain in this state until it was nullified.

If he removed his socks while was still in a state of purity, if he had not yet wiped over them for the first time, that is after donning them, it would not invalidate his *Wudhu'*. And if he removed them after he had wiped over them, the most correct view is that he would not have invalidated his ablution, because there is no evidence to show that it would be invalidated, but he should not repeat it until he makes *Wudhu'* and washes his feet.

Ibn 'Uthaimin

AL-HAIDH (MENSTRUATION) AND *AN-NIFAS* (POSTPARTUM BLEEDING)

Should the Menstruating Woman and the Woman with Postpartum Bleeding perform the Farewell *Tawaf*?

How should the menstruating woman and the woman with postpartum bleeding perform the farewell *Tawaf*?

There is no obligation upon the menstruating woman or the woman with postpartum bleeding to perform the farewell *Tawaf*, according to the authentic narration from Ibn 'Abbas, may Allāh be pleased with him, who said: "The people were ordered (i.e. by the Prophet ﷺ) to make their last commission (the circumambulation of) the House (of Allāh), except that this has been removed as an obligation upon the menstruating woman."[1]

And the ruling for the woman with postpartum bleeding is the same, according to the scholars.

Ibn Baz

If a Woman with Postpartum Bleeding sees that She is Clean before the Completion of Forty Days...

I request you to deliver a verdict for me ... does the woman with postpartum bleeding pray after forty days, or before that, if she observes that she is clean?

If the woman with postpartum bleeding observes that she is clean (i.e. that the blood has stopped), she should perform major ablution, fast and pray - regardless of whether or not forty days have passed. When she has completed the forty days, she should perform *Ghusl* and pray, even if the blood continues, because it is the blood of illness, like that of *Istihadhah*, unless it is followed by the monthly menstrual period. In which case, she should abstain from prayer and fasting for the normal duration of her period, then perform *Ghusl* and pray.

And through Allāh is success attained. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

[1] Al-Bukhari no. 1755 and Muslim nos. 1328.

The Ruling on having Sexual Intercourse with a Menstruating Woman, and if She becomes Pregnant due to it, is there any Atonement for it?

Q A person had sex with his wife while she had her period, that is after her menstruation or her post-partum bleeding had ceased, but before she had performed *Ghusl*; this was due to ignorance on his part. Is there any atonement incumbent upon him, and how much is it? And if his wife becomes pregnant as a result of this act of intercourse, will it be said that the child resulted from unlawful acts?

A Having sex with a menstruating woman is forbidden, based upon the Words of Allāh, the Most High:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ﴾

﴿They ask you concerning menstruation. Say that is an Adha (a harmful thing for a husband to have sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them until they are purified (from menses and have taken a bath).﴾[1]

Whoever does so must seek forgiveness from Allāh and turn to Him in repentance, and he must give a dinar or half a dinar in charity as an expiation for what he has done, as reported by Imam Ahmad and the compilers of the *Sunan* with a good chain of narration, on the authority of Ibn 'Abbas, may Allāh be pleased with him, that the Prophet ﷺ said, concerning one who had had sexual intercourse with his wife while she was menstruating that he must give a dinar or half a dinar in charity; and whichever of them you do (i.e. a dinar or half a

[1] *Al-Baqarah* 2:222.

dinar), you will have its reward.[1]

And the dinar is equivalent to 4/7th of one Saudi pound, so if the value of the Saudi pound was seventy riyals, for example, then the amount you would be obliged to give in charity to the poor would be twenty riyals, or forty riyals.

And it is not permissible to have sex with her after her blood flow ceases and before she has made *Ghusl*, because Allāh, the Most High says:

﴿وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

﴿...And go not unto them until they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained for you.﴾[2]

So Allāh, the Most Glorified did not sanction sexual intercourse with the menstruating woman until the flow of menstrual blood has stopped and she has purified herself, i.e. performed *Ghusl*. And whoever had sexual intercourse with her before she has had a *Ghusl* has committed a sin and must atone for it. If the wife becomes pregnant through sexual intercourse when she is menstruating, or after it has ceased, but before she has performed *Ghusl*, it will not be said of her child that it is a child of an unlawful act, indeed, he is her legitimate child.

The Permanent Committee

The Ruling on a Menstruating Woman Reading Supplications

Q Is it permissible for a menstruating woman to read a book of supplications on the Day of *'Arafah*, in spite of

[1] Abu Dawud no. 2664, At-Tirmithi nos. 136, 137 and Ahmad 1:367.
[2] *Al-Baqarah* 2:222.

the fact that there are Qur'anic Verses in it?

There is no sin in a menstruating woman or a woman with postnatal bleeding reading the prescribed supplications during the rites of *Hajj*, nor is there any objection in it, nor is there any objection to her reciting from the Qur'an, according to the most correct view, because there is no clear, authentic evidence forbidding the menstruating woman or the woman with postnatal bleeding from reciting the Qur'an.

It has only been reported concerning the one who is *Junub* that they should not read the Qur'an when *Junub*, based upon the *Hadith* of 'Ali, may Allāh be pleased with him.

As for the menstruating woman and the one who has postnatal bleeding, it has been reported concerning them on the authority of Ibn 'Umar, may Allāh be pleased with him: "The menstruating woman and the one who is *Junub* should not read the Qur'an."[1] - but it is weak, because it is a narration of Isma'il bin 'Ayyash from the people of the Hijaz, and he is weak when he reports from them.

But it must be recited without touching the Book, from memory. As for the one who is *Junub*, it is not permissible for him to recite the Qur'an - neither from memory nor from the Book, until he makes *Ghusl*.

The difference between them is that the time during which he remains impure is short, and he is able to perform *Ghusl* immediately after having sex with his wife, therefore its duration is not long, and the matter is up to him - whenever he wishes to perform *Ghusl*, he may do so, or if he is unable to find water, he may perform *Tayammum* and pray and recite the Qur'an.

As for the menstruating woman or the one who has postnatal bleeding, the matter is not up to them - it is only in the Hands

[1] At-Tirmithi no. 131 and Ibn Majah 595, 596.

of Allāh, the Almighty, the All-Powerful ... and menstruation and postpartum bleeding require days before they finish. This is why it has been permitted for them to recite the Qur'an, so that they do not forget it, and so that they do not lose the virtue of recitation and the study of legal rulings from the Book of Allāh. Therefore it is more natural that she be allowed to read books which contain supplications that include Qur'anic Verses and *Hadiths* and so on. This is the correct view and it is the most authoritative of two opinions held by the scholars - may Allāh have mercy on them - in this matter.

Ibn Baz

The Ruling on a Menstruating Woman Reading *Tafsir*

Q I read books of *Tafsir* of the Qur'an when I am not in a state of ritual purity ... such as during my monthly period, is there any objection to this, and am I committing any sin by doing so? Please deliver a verdict, and may Allāh reward you.

A There is no objection to the menstruating woman or the one who has postnatal bleeding reading books of *Tafsir*, nor in reciting the Qur'an, without touching the Book, according to the most correct of two opinions held by the scholars.

As for the one who is *Junub*, he may not recite the Qur'an at all, until he makes *Ghusl*, but he may read books of *Tafsir*, *Hadith* and the like, without reciting the Verses they contain, as it has been authentically reported from the Prophet ﷺ that nothing prevented him from reciting the Qur'an except *Janabah*.[1] And in another version narrated by Imam Ahmad, with a good chain of narrators, he ﷺ said:

[1] Abu Dawud no. 229, Ibn Majah no. 594 and Ahmad 1 :84, 124.

«فَأَمَّا الْجُنُبُ فَلَا وَلَا آيَةً»

«As for the one who is Junub; no, not even one Verse.»[1]

Ibn Baz

Disturbance of the Monthly Menstrual Cycle

Q I am a forty-two years old woman, and sometimes my monthly period lasts for four days, then it stops for three days, then on the seventh day, it starts again, lighter than before, then it (the discharge) turns brown until the twelfth day, and I have been suffering from a bleeding condition, but it has stopped following treatment - all praise and thanks be to Allāh.

I consulted a religious, righteous doctor about the above-mentioned condition, and he recommended me to make *Taharah* after the fourth day and to perform my acts of worship - prayer and fasting. And actually, I continued to do as the doctor had advised me for a period of two years, but some women said that I should wait for eight days ... so I request your Excellency to guide me to the truth.

A All of the days mentioned, four and eight are the days of *Al-Haidh*, so you should leave prayer and fasting during them, and it is not lawful for your husband to have intercourse with you during the days mentioned. You should make *Ghusl* after four days and pray and you will be permitted to your husband during the period of *Taharah* from the fourth day and the eighth day, and there is no objection to you fasting during them.

If it be during Ramadhan, it is obligatory for you to fast, and once you have purified yourself from the eight days, you must

[1] Ahmad 1:110.

make *Ghusl*, pray and fast like the rest of the purified women, because the monthly cycle - that is, the menstrual period - increases and decreases, and the days are (sometimes) joined and (sometimes) split up.

Ibn Baz

Blood Flow after Performing *Ghusl*

Q I notice that when I perform *Ghusl* after the monthly period - which lasts for five days - sometimes a very small amount of blood comes out, and this occurs immediately after I make *Ghusl*; after this, nothing comes out.

So I don't know whether I should just consider my course as being five days, and not to count the extra, then pray and fast, assuming that there is no obligation upon me in this regard, or should I consider that day to be one of the days of my course, and not pray or fast on it ... bearing in mind that this does not always happen to me, only about every two or three cycles? I request you to inform me.

A If what is discharged from you after performing *Taharah* is yellow, or brown in color, it is not considered to be of any importance; in fact, its ruling is the same as that of urine. However, if it is clearly blood, then it must be considered to be from the menstrual cycle, and you must repeat the *Ghusl* after it stops, according to the authentic narration of Umm 'Atiyyah, may Allāh be pleased with her, - one of the Companions of the Prophet ﷺ - who said: "We did not consider yellow and brown discharges after menstruation to be anything."[1]

Ibn Baz

[1] Al-Bukhari no. 326 and Abu Dawud no. 307.

The Ruling on using Tablets to delay the Onset of the Menstrual Period

There are tablets which prevent (i.e. delay) the onset of a woman's monthly period; is it permissible to use them just at *Hajj* time, if she fears its commencement (during the *Hajj*)?

It is permissible for a woman to use tablets to delay her period at Hajj time, if she fears that the menstrual period will begin. But this should be undertaken only after consulting a medical specialist with regard to its safety. Likewise, they may be used in Ramadhan, if she likes to fast with the people.

The Permanent Committee

The Ruling on a Menstruating Woman Entering a Building attached to the Mosque

In America, there is a mosque comprising three floors: The top floor is a prayer room for women, and the floor below it is the main prayer room, and below it is a kind of cellar, in which are the places of ablution, a place for Islamic magazines and newspapers, classrooms for women and also a place for the women to pray. Is it permissible for menstruating women to enter the lower floor? Also in this mosque there are pillars which obstruct the worshippers, dividing the ranks into two, does this cut the rows or not?

If this building which you mention is considered to be a mosque, and the people on the upper and lower floors hear the voice of the *Imam*, the prayer of the people on all the floors will be accepted, and it would not be permitted for menstruating women to sit in the place which is considered a prayer place for women on the lower floor, because it is a part

of the mosque, and the Prophet ﷺ said:

«إِنِّي لَا أُحِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنُبٍ»

«I do not allow a menstruating woman to enter the mosque, or a person who is Junub.»[1]

As for her passing through the mosque to pick up some things, so long as she is careful not to spill any blood, there is no sin in that, based upon the words of the Prophet ﷺ:

﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ﴾

﴿... nor the one who is Junub, except those who are passing through.﴾

And the authentic narration from the Prophet ﷺ which states that he ordered 'A'ishah, may Allāh be pleased with her, to bring him the prayer mat from the mosque, and she told him that she was menstruating, but he said:

«إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ»

«Your menstruation is not in your hands.»[2]

However, if the lower floor is not intended as a part of the mosque, but only as a storage place and a place as mentioned by the questioner for leaving things, then it does not carry the ruling of a mosque, and it is permissible for the menstruating woman and the one who is *Junub* to sit in it, and there is no objection to praying in those clean places which are not part of the toilets, just like any other clean places in which there is no legal objection to praying. But whoever prayed therein should not follow the *Imam* above him, if he cannot see him or any of the other worshippers, because it would not be considered part of the mosque, according to the most correct of two opinions held by the scholars.

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[1] Abu Dawud no. 232.

[2] Muslim no. 298 and Ahmad 2:86, 6:45.

As for the pillars which divide the ranks, they do not harm the prayer, but if it is possible to place the row in front of the pillar or behind it, so that it does not break the row, it would be better and more complete. And Allāh is the Granter of success.

Ibn Baz

A Woman with Postnatal Bleeding leaving the House

Q Is it necessary for the woman with postnatal bleeding not to leave her house before the period is over?

A The woman with postnatal bleeding is like any other woman - there is sin in her leaving the house in order to fulfill some need, but if there is no need for it, it is better for all women to remain in the house, according to the Words of Allāh, the Most Glorified:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ﴾

﴿And stay in your houses and do not display yourselves like that (display) of the times of ignorance.﴾[1]

And Allāh is the Granter of success.

Ibn Baz

If a Woman with Postdelivery Bleeding becomes Clean before the Expiration of Forty days, may she Fast, Pray and perform *Hajj*?

Q Is it permissible for a woman with postdelivery bleeding to fast, pray and perform *Hajj* before the expiration of forty days, if she is clean (i.e. the bleeding has stopped)?

[1] *Al-Ahzab* 33:33.

A Yes, it is permissible for her to fast, pray and perform *Hajj* and *'Umrah*, and it is permissible for her husband to have sexual intercourse with her during the forty days, if she becomes clean. If she became clean after twenty days (for example), she should perform *Ghusl*, pray and fast, and she becomes permissible to her husband. As for the narration of 'Uthman bin Abi Al-'As, which states that he disapproved of that, it is considered as being dislike (not prohibition), and it is his *Ijtihad*[1] - may Allāh have mercy on him and be pleased with him - and there is no evidence for it. The correct opinion is that there is no sin in that, if she has become clean before forty days, because her cleanness is correct, and if the blood comes to her again during the forty days, the correct view is that she is considered to be (still) afflicted with post-partum bleeding for forty days, but her fasts and prayers during the days when she was clean is all correct and she does not need to repeat any of them, so long as she was clean (at the time).

Ibn Baz

What is the Ruling if a Woman has a Miscarriage?

Q Some pregnant women face a problem with miscarriage of pregnancy, some of them when the foetus is fully formed and some when it is not yet fully formed. I request clarification on the matter of prayer in both situations.

A If a woman miscarries what appears, due to the presence of head, hands and feet etc., to be a fully formed human being, then she is considered to be in a postdelivery state, and the ruling for her is that of postpartum bleeding. She does not pray, nor fast, and it is not permissible for her husband to have sexual intercourse with her, until she becomes clean, or completes forty days. If she becomes clean in less than forty days, she must perform *Ghusl*, pray and fast in Ramadhan, and it becomes permissible for her husband to have sex with her.

[1] *Ijtihad*: Juristic reasoning.

There is no minimum number of days specified for postnatal bleeding, so if ten days, or more or less have passed since the birth, she must make *Ghusl* and she must act in the manner of the purified women, as we have said. If she sees any blood after forty days, then it is the blood of illness and she should fast and pray with it, and it is allowed for her husband to have sex with her. She must perform *Wudhu'* for every prayer, like a woman with continuous vaginal bleeding, according to the *Hadith* of the Prophet ﷺ, who said to Fatimah bint Abi Hubaish, may Allāh be pleased with her, when she was suffering from continuous vaginal bleeding:

«تَوَضَّئِي لِوَقْتِ كُلِّ صَلَاةٍ»

«*... so make Wudu' for every prayer.*»[1]

And when the blood of the menstrual period follows after forty days, she falls under the ruling of menstruation, and she is not allowed to pray or fast until she becomes clean, and she may not have sex with her husband.

However, if it is not clear that the foetus which is expelled from the woman is of a human form, being like a lump of flesh, without shape, or it is only blood, she will in this case fall under the ruling of one with vaginal bleeding, not of post-natal bleeding, nor of menstruation. She must pray and fast in Ramadhan and it is permissible for her husband to have sexual intercourse with her. But she must make *Wudhu'* for every prayer, protecting herself from the blood with cotton or some

[1] Imam Shawkani says:

"أَنَّ الرِّوَايَةَ لِكُلِّ صَلَاةٍ لَا لِوَقْتِ كُلِّ صَلَاةٍ"

meaning "the wording of the *Hadith* is 'perform *Wudhu'* for each prayer,' it is not 'perform *Wudhu'* for the time of each prayer.'" (*Nailul-Autar* vol.1, p. 275). This description of Imam Shawkani is correct. Please see *Sunan Abi Dawud*, The Book of Purification, Chapter 'What is said about taking a bath when she is sure of becoming clean after menses.' *Hadith* No. 275.

such thing, like one with continual vaginal bleeding, until she becomes clean. And it is permitted for her to join the *Zuhr* and *'Asr* prayers and the *Maghrib* and *'Isha'* prayers, and it is lawful for her to make *Ghusl* for the combined prayers and for the *Fajr* prayer, based upon the authentic *Hadith* of Hamnah bint Jahsh, may Allāh be pleased with her, regarding this, because she falls under the ruling of continuous vaginal bleeding, according to the scholars. And Allāh is the Granter of success.

Ibn Baz

There is no Defined Minimum Period for Postnatal Bleeding

Q Is it permissible for the woman who has postnatal bleeding to pray and fast if she becomes clean before forty days?

A If a woman with postnatal bleeding becomes clean before forty days, it is an obligation upon her to perform *Ghusl*, pray and fast in Ramadhan, and it becomes permissible for her husband to have sexual intercourse with her, according to the consensus of the scholars. There is no defined minimum period for postnatal bleeding. And Allāh is the Granter of success.

Ibn Baz

If the Menstrual Period continues for more than the Normal Number of Days

Q If a woman's normal monthly period is seven or eight days, then it continues once or twice for longer than that, what is the ruling?

A If the normal period of this woman is six or seven days, then it becomes longer, lasting for eight, nine, ten or eleven days, then she remains (in menstruation) and she

should not pray until she becomes clean. This is because the Prophet ﷺ did not define any particular number of days for the menstrual cycle. And Allāh, the Most High says:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى﴾

﴿They ask you concerning menstruation. Say that it is an Adha (a harmful thing for a husband to have sexual intercourse with his wife while she is having her menses).﴾[1]

So when this blood continues, the woman continues in that state, until she becomes clean and performs *Ghusl* and prays. And if, in the following month, her period is shorter than that, then she should make *Ghusl* when she becomes clean, even if it was not of the same number of days as the previous period. The important point is, that when a woman has her period, she does not pray, whether the period is the same length as the last one, or it is more or less - when she becomes clean, she must pray.

Ibn 'Uthaimin

Yellow or Brown Discharge following *Taharah* does not mean anything

Q If my monthly period started during prayer, what should I do? Do I make up for the prayer after the menstrual period?

A If the menstruation came after the time for prayer had begun - for example - if the menstruation began half an hour after the decline of the sun, after she had become clean, then she would have to make up for this prayer, since its time began while she was still in a state of *Taharah*. This is according to the Words of Allāh, the Most High:

[1] *Al-Baqarah* 2:222.

﴿إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴿١٠٣﴾﴾

﴿Verily, As-Salah (the prayer) is enjoined on the believers at fixed hours.﴾[1]

But she does not have to make up for the prayers she missed while she was menstruating, according to the words of the Prophet ﷺ in a long *Hadith*:

«أَلَيْسَت إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟»

«Is it not so that when she is menstruating, she does not pray or fast?»[2]

There is consensus among the scholars that that she does not need to make up for the prayers she missed during her period. But if she became clean and there remained the equivalent of one *Rak'ah* or more in time, then she should pray for the time when she became clean, according to the words of the Prophet ﷺ:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرُ»

«Whoever caught one Rak'ah of the 'Asr prayer before the sun sets, has caught the 'Asr prayer.»[3]

So if she became clean at *'Asr* time, or before sunset, and there was still time before sunset, or before sunrise, in the former case she would pray *'Asr* and in the latter case she would pray *Fajr*.

Ibn 'Uthaimin

When a Woman has a Miscarriage in the Third Month

Q I am a woman who suffered a miscarriage one year ago, in the third month, and I did not pray until I had

[1] *An-Nisa'* 4:103.

[2] Al-Bukhari nos. 304, 956, 1462, 1951 and 2658.

[3] Muslim no. 608, Abu Dawud no. 412 and Ahmad 2:254, 282.

become clean, but I have been told that I should have prayed. What should I do, as I don't know the exact number of days?

It is well known to the scholars that when a woman miscarries after three months, she does not pray, because when she miscarries a foetus which is clearly a human form, the blood which comes out is postnatal blood and she should not pray during this time. The scholars say that it is possible for the shape of the foetus to be distinct if eighty-one days have passed - and this is less than three months. So if she is certain that the foetus was miscarried after three months, then the blood she suffered from was the blood of menstruation. But if it was before eighty days, then the blood she suffered from her was caused by illness and she should not stop praying because of it. So this questioner must try to remember, if the fetus was miscarried before eighty days, she must make up the prayers, and if she does not know how many prayers she missed, she must investigate, estimate and make up the number of prayers she missed according to the best of her recollection.

Ibn 'Uthaimin

The Book of Prayer

THE *ATHAN* AND THE *IQAMAH*

Is there any Lawful Supplication after the *Iqamah*?

Q After Friday prayer, the *Imam* informed us: "Upon completion of the *Iqamah*, none of you should make any supplication which was not reported from the Prophet ﷺ, and there is nothing in the Book (of Allāh) or the Sunnah. When the *Mu'aththin* mentions Allāh in the *Iqamah*, you should also mention Allāh, and be silent until the *Imam* says: *Allāhu Akbar* (i.e. until he begins the prayer)." And nowadays the people are disregarding the words of the *Imam*. We request your advice quickly, so that we may be reassured.

A The Sunnah is that the one who hears the *Iqamah* should say what the one calling the *Iqamah* says, because it is (known as) the second *Athan*, so it should be answered as the (first) *Athan* is answered.

When the one calling the *Iqamah* says: "*Hayya 'alas-salah, hayya 'alal-falah*" (Hurry to prayer, hurry to success), the listener should say: "*La hawla wa la quwwata illa Billāh*" (There is no power and no strength except in Allāh). And when he says: "*Qad qamatis-salah, qad qamatis-salah*" (The prayer is beginning, the prayer is beginning) the listener should say likewise, and he should not say: "*Aqamahallah wa **adamaha***" (Allāh has established it and made it everlasting), as this is (based upon a) weak (*Hadith*).

And it has been authentically reported from the Messenger of Allāh ﷺ that he said:

«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ»

«*If you hear the Mu'aththin, say as he does.*»[1]

This is general for the *Athan* and the *Iqamah* because both of them are called "*Athan.*" Then one send's prayers on the Prophet ﷺ after the one calling the *Iqamah* says:

"*La ilaha illallāh*" (None is worthy of worship except Allāh), saying: "*Allāhumma Rabba hathihid-da'watit-tammah, was-salatil-qa'imah...*"[2] etc. (O Allāh! Lord of this perfect supplication and this prayer which is about to begin..." - just as it is said after the *Athan*.

And we do not know of any authentic evidence to prove that one should say any supplication between the end of the *Iqamah* and the opening *Takbir* of the prayer, apart from what we have mentioned.

Through Allāh is success attained, and may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

The *Athan* for Prayer in the Workplace

Q If we are in the workplace and it is only a short distance to the mosque, may we call the *Athan* in our workplace?

A It is obligatory for you to pray in the mosque in congregation, as the Prophet ﷺ said:

[1] Al-Bukhari no. 611 and Muslim no. 383.

[2] Al-Bukhari no. 614 and 4719.

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

«Whoever heard the call (to prayer) and did not answer it, there is no prayer for him, unless he has an excuse (illness etc.).»[1]

But if you are truly prevented from it, then it is lawful for you to call the *Athan* and *Iqamah* where you are, based on the legal evidences for that.

Ibn Baz

Can a Woman call the *Athan*, and is Her Voice considered *'Awrah*[2] ?

Q Is it allowed for a woman to call the *Athan*, and is her voice considered *'Awrah*?

A According to the most correct saying of the scholars, the woman is not to call the *Athan*, because she was not charged with that, and she was not authorized to do it in the time of the Prophet ﷺ, nor in the time of the Well-Guided Caliphs, may Allāh be pleased with them.

Secondly, the voice of a woman is not normally considered to be *'Awrah*, because the women used to complain to the Prophet ﷺ and ask him about Islamic matters. They also did that with the Well-Guided Caliphs, may Allāh be pleased with them, and those charged with authority who came after them. They also used to give salutations of peace to men who were not from their families and they used to return the salutations upon them, and no one among the scholars of Islam criticized this. But it is not permissible for her to speak in low, beguiling tones, because this is seductive for men and is a temptation for

[1] Ibn Majah no. 793, Ad-Daraqutni 1 :420 and Al-Hakim 1 :245.

[2] *'Awrah*: Something which must be shielded from non-family members of the opposite sex.

them, according to the Words of Allāh, the Most High:

﴿يَٰنِسَآءَ ٱلنَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾﴾

﴿O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy or evil desire for adultery etc.) should be moved with desire, but speak in an honourable manner.﴾[1]

The Permanent Committee

Making Remembrance Aloud after the *Athan*

Some *Mu'aththins* in certain Muslim countries say after the *Athan*: "O Allāh! Send prayers upon our Master, Muhammad and upon all his family and Companions." Is there any objection to this? Please advise me.

This position requires clarification: If the *Mu'aththin* says this in a low voice, then it is lawful for the *Mu'aththin* and for the others who respond to the *Athan* because the Prophet ﷺ said:

«إِذَا سَمِعتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللهَ لِي الوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ وَأَرجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ»

«If you hear the Athan, say what the Mu'aththin says, then invoke prayers on me, for whoever invokes prayers on me once, Allāh sends ten prayers on him because of it. Then ask Allāh to make me an intercessor, for it is a station in Paradise

[1] *Al-Ahzab* 33:32.

which is not fitting for any but a slave from among the slaves of Allāh, and I hope that I will be he; so whoever asks for intercession for me, (my) intercession will permitted for him.»[1]

Al-Bukhari narrated in his *Sahih*, on the authority of Jabir bin 'Abdullah, may Allāh be pleased with him, that he said: Allāh's Messenger ﷺ said:

«مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: «اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ»

«*Whoever said, when he heard the call (to prayer): "O Allāh! Lord of this perfect supplication and the established prayer, grant Muhammad intercession and a virtuous place and raise him to a praiseworthy position as You have promised him." - will have my intercession made permissible for him on the Day of Resurrection.*»[2]

But if the *Mu'aththin* says this in a loud voice like the *Athan*, then it is an innovation. His doing so would make it seem as if it is a part of the *Athan*, and it is not permissible to add anything to it, because the end of the *Athan* is the saying: *La ilaha illallāh* (None has the right to be worshipped except Allāh) and it is not allowed to add anything to this. If this was good, the righteous *Salaf* would have done it before; indeed, the Prophet ﷺ would have commanded his people to do it and legislated it for them. And he ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«*Whoever performs a deed which is not from this matter of ours, he will have it rejected.*»[3]

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[1] Muslim no. 384.

[2] Al-Bukhari no. 614 and 4719.

[3] Al-Bukhari no. 20 and Muslim no. 17-18.

I ask Allāh, the Most Glorified that he increase us, you, and all of our brothers in knowledge of His *Deen* (religion), and that He bless us all with firmness in it. Verily, He is All-Hearing, Ever Near (to all things).

Ibn Baz

A Woman prays without an *Iqamah*

Q Is it permissible for a woman to call the *Iqamah* for prayer or to pray without an *Iqamah*?

A The *Athan* and the *Iqamah* are prescribed for men and not for women, according to the narration of Al-Bayhaqi, on the authority of Ibn 'Umar, may Allāh be pleased with him, who said: "It is not an obligation upon women to make the *Athan* and *Iqamah*."[1]

Based upon this, what is legislated for women is to leave the *Athan* and *Iqamah*.

The Permanent Committee

Speaking after the *Iqamah* for Prayer

Q What is the ruling on speaking about matters outside the prayer, such as straightening the rows or other things, after the *Iqamah* for prayer has been called and before the opening *Takbir*, or speaking about worldly matters?

A Speaking about matters related to prayer after the *Iqamah* and before the opening *Takbir*, such as straightening the ranks or other such things, is prescribed by Islamic law, but if it is not related to the prayer, then it is

[1] Al-Bayhaqi in *As-Sunan* no. 1959.

better to avoid it, in order to be prepared for entering the prayer and out of respect for it.

Ibn Baz

If the One praying alone forgot to call the *Iqamah*

Q If a worshipper praying alone started to pray, and he forgot to call the *Iqamah*, is it allowed for him to pray, or should he repeat the prayer from the beginning.

A The *Iqamah* is not prescribed for the single worshipper, whether man or woman, since the *Iqamah* is an announcement to the congregation that the prayer is about to start, so the solitary worshipper does not need it; and if a congregation prayed without *Athan* or *Iqamah*, it would not affect their prayer, because the *Athan* and *Iqamah* are not conditions for the acceptance of prayer, nor are they pillars of prayer.

Ibn Jibreen

Should the One Who calls the *Iqamah* lead the Prayer?

Q Is it permissible for the *Mu'aththin*, after calling the *Iqamah*, to lead the worshippers in prayer?

A Yes, it is permissible to for one person to fulfill the offices of *Mu'aththin* and *Imam*. If the *Mu'aththin* is more knowledgeable in recitation than others, then he should lead the congregation. Likewise, if the regular *Imam* is absent and he deputizes him to take his place, just as it is permissible for him to be employed as the regular *Imam*.

Ibn Jibreen

The Ruling on the *Mu'aththin* saying: "Pray, may Allāh guide you" in a raised voice after the *Athan*

Some *Mu'aththins*, after calling the *Athan*, and before making the prescribed supplication, say in the microphone: "Pray, may Allāh guide you." What is the ruling on this?

Allāh, the Most High says:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

﴿This day I have perfected your religion for you, completed My Favor upon you, and have chosen Islam for you as your religion.﴾[1]

And the Prophet ﷺ said:

«عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»

«Adhere to my Sunnah and that of the righteous, Well-Guided Caliphs - hold fast to it and cling to it by your molar teeth; beware of newly invented matters, for every newly invented matter is an innovation and every innovation is a misguidance.»[2]

He ﷺ also said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«Whoever innovates in this matter of ours that which is not from it will have it (his innovation) rejected.»[3]

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[1] *Al-Ma'idah* 5:3.

[2] Ahmad 1:126 and 127.

[3] Al-Bukhari nos. 2697 and Muslim no. 1718.

And it has been reported from one of the righteous *Salaf* that he said:

"Follow and do not innovate and that will be sufficient for you." Based on this, it is incumbent upon the Muslim in matters of worship to confine himself to what has been authentically legislated and not to add anything to it, by claiming that it is a good deed, for if there were any good in it, the Prophet ﷺ would have informed us about it, and he would have done it, and his Companions, may Allāh be pleased with them, would have done it during his lifetime and afterwards. From this, the answer to the (above) question is clear, which is that it is necessary to restrict oneself in the *Athan* to what has been authentically legislated regarding the description of the *Athan*, and that adding anything to it is a form of innovation. And Allāh knows best.

The Permanent Committee

The Difference between the First *Athan* of *Fajr* and the Second

I have read that the wording *As-salatu khairun minan-nawm* (Prayer is better than sleep) should be recited in the first *Athan* of *Fajr*, but in our time, we hear it in the second *Athan*. We request an explanation with evidence.

This sentence is pronounced in the *Athan* of *Fajr*, and that is the call which is made after the time for *Fajr* begins, for the performance of the obligatory prayer. As for the *Hadiths* which have been reported stating that it was in the first *Athan*, they are correct. But what is meant by the first, is that it is the *Athan* which is pronounced from the minaret, when the time begins. And what is meant by the second, is the *Iqamah*, because it is also referred to as an *"Athan"* as in his ﷺ saying:

«بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ»

«*Between every two Athans there is a prayer.*»[1]

So this means between the *Athan* and the *Iqamah*.

As for the *Athan* which is called at the end of the night, the most correct opinion is that it was something special for the month of Ramadhan, based upon the *Hadith*:

«لَا يَرُدَّكُمْ عَنْ سَحُورِكُمْ أَذَانُ بِلَالٍ فَإِنَّهُ يُؤَذِّنُ بِلَيْلٍ لِيُوقِظَ نَائِمَكُمْ وَيَرْجِعَ قَائِمَكُمْ»

«*Do not let the Athan of Bilal prevent you from your Sahur*[2] *because it is only called during the night to awaken those of you who are sleeping and so that those of you who are standing in prayer may return.*»[3]

Thus, it is clear that it is performed in order to wake the sleepers for *Sahur* and so that the one who is standing in prayer may return, knowing that the time for *Sahur* is near and that he must finish his prayer. And there is no need to mention therein that prayer is better than sleep.

Ibn Jibreen

The Ruling on the *Iqamah* for Women

Q Is there an *Iqamah* for women when they gather to perform prayers?

A If they call an *Iqamah*, there is no objection to it, and if they leave it, there is no sin upon them, because the *Athan* and the *Iqamah* are only an obligation upon men.

Ibn 'Uthaimin

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[1] Al-Bukhari no. 624 and Muslim no. 838.

[2] *Sahur*: The meal taken just before *Fajr* during fasting.

[3] Al-Bukhari nos. 621, 5298 and 7248.

What should the One Who hears the *Mu'aththin* say?

Q Is it authentic to say, after hearing the *Athan* and supplicating Allāh for the Prophet's intercession, to add: "... which You have promised, verily, You do not break promises." - or is it enough to say: "... and raise him to a praiseworthy position." Also, regarding the *Iqamah*, what should be said when the *Mu'aththin* says: "... the prayer is beginning."?

A It is preferred for the Muslim when he hears the *Athan*, to repeat what the *Mu'aththin* says, except when he says: "Come to prayer, come to prayer, come to success, come to success." - because the Prophet ﷺ said:

«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ»

«*When you hear the Mu'aththin, repeat what he says.*»[1]

And Muslim narrated in his *Sahih*, on the authority of 'Umar bin Al-Khattab, may Allāh be pleased with him, that when the Prophet ﷺ heard the *Athan*, he would repeat what the *Mu'aththin* said, and when he heard the *Mu'aththin* say: "Come to prayer, come to success", he would say:

«لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ»

«*There is no power and no strength except in Allāh.*»

then he would repeat what the *Mu'aththin* said in the remainder of the *Athan*. Then, he ﷺ would say:

«مَنْ قَالَ ذَلِكَ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ»

«*Whoever said this from his heart, will enter Paradise.*»[2]

And he ﷺ said:

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[1] Al-Bukhari no. 611 and Muslim no. 383.

[2] Muslim no. 385.

«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللهَ لِيَ الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ وَأَرجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ»

«When you hear the Mu'aththin, repeat what he says, then invoke prayers on me, for whoever invokes prayers on me once, Allāh sends ten prayers on him because of it. Then ask Allāh to make me an intercessor, for it is a station in Paradise which is not fitting for any but a servant from among the servants of Allāh, and I hope that I will be he; so whoever asks for intercession for me, (my) intercession will be permitted for him.»[1]

And Al-Bukhari narrated in his *Sahih*, on the authority of Jabir bin 'Abdullah, may Allāh be pleased with him, that he said: Allāh's Messenger ﷺ said:

«مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: «اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوةِ التَّامَّةِ وَالصَّلَاةِ القَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُودًا الَّذِي وَعَدْتَّهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ»

«Whoever said, when he heard the call (to prayer): "O Allāh! Lord of this perfect supplication and the established prayer, grant Muhammad intercession and a virtuous place and raise him to a praiseworthy position as You have promised him." - will have my intercession made permissible for him on the Day of Resurrection."»[2]

Al-Bayhaqi added, with a good chain of narration, on the authority of Jabir bin 'Abdullah, may Allāh be pleased with him, after his words ﷺ: "... as You have promised him." - the

[1] Muslim no. 384.

[2] Al-Bukhari nos. 614 and 4719.

word: "... verily, You do not break promises."[1]

And it is preferred to respond to one who calls the *Iqamah* as one responds to the *Mu'aththin*, when he says: "The prayer is beginning, the prayer is beginning." - to say likewise, as it is preferred, when the *Mu'aththin* says in the *Athan* of *Fajr*: "Prayer is better than sleep." - to say the same, based upon the general meaning of the aforementioned *Hadiths* and others.

As for what has been narrated from him ﷺ that he said at the time of the *Iqamah*: "Allāh has established it and made it everlasting."[2] - it is a weak *Hadith* and may not be depended upon. And through Allāh is success attained.

Ibn Baz

The Single Worshipper is not Required to Call the *Iqamah*

Q Is it sufficient to make the *Iqamah* without the *Athan*, when the time for prayer comes - I mean, if I wish to pray (alone)?

A The *Athan* is prescribed in order to announce to the people of the town that the time for prayer has begun, but if they are already gathered, and there is none other than them, then they are not required to call the *Athan*. But it is preferred for the traveller to call the *Athan*, so that whatever hears his voice may testify for him, be it a tree or a rock.

The *Iqamah* is prescribed in order to announce to those gathered that the prayer is about to begin, so if there is only one worshipper, it is not obligatory for him to announce the *Iqamah*.

Ibn Jibreen

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[1] Al-Bayhaqi in his *Sunan* no. 1972.

[2] Abu Dawud no. 528.

The Ruling on the *Athan* and the *Iqamah* for the Single Worshipper

A brother asked, saying: "I sometimes perform the obligatory prayers alone, due to the absence of any mosque near to me; am I required to call the *Athan* and the *Iqamah* for every prayer, or is it allowed for me to pray without *Athan* or *Iqamah*?

The Sunnah is to make the *Athan* and the *Iqamah*, as for its obligation, there is a difference of opinion in this among the scholars, however, the best and the safest thing is to make the *Athan* and *Iqamah*, in accordance with the general meaning of the evidences. But you are required to pray in congregation whenever you can do so; and if you find a congregation, or hear the call to prayer in a mosque near to you, it is an obligation for you to respond to the *Mu'aththin* and attend the congregational prayer. If you do not hear the *Athan*, and there is no mosque near to you, then the Sunnah is for you to call the *Athan* and *Iqamah* and then pray.

Ibn Baz

Is the *Mu'aththin* required to turn His Head when saying "Come to prayer, come to success"?

Is the *Mu'aththin* required to turn his head to right and left when he says: "Come to prayer, come to success"?

It is a part of the Sunnah for the *Mu'aththin* to turn to left and right while saying ("Come to prayer come to success") so that those on both sides and those behind him may hear, but it is likely that this is only when the *Athan* is called from atop the minaret and there is no loudspeaker, as was the custom in the past.

But if the *Athan* is called through a loudspeaker, I consider that there is no need to turn to each side, because the

microphone picks up what the *Mu'aththin* is saying, so, if he turns towards it, his voice will be louder, and if he turns away from it, his voice will be weaker, and the *Mu'aththin* is commanded to raise his voice and strengthen it.

Ibn Jibreen

THE DESCRIPTION OF THE PRAYER AND ITS RULINGS

Whoever enters the Mosque while the *Imam* is bowing

Q If I came to congregation prayer in the mosque while they are praying and are bowing, should I join with them by making the opening *Takbir* and the *Takbir* for bowing, and should I recite the opening supplication or not?

A When a Muslim enters the mosque and the *Imam* is bowing, it is prescribed for him to join with him, pronouncing two *Takbirs* - the opening *Takbir* while he is standing, then the second *Takbir* for the bowing as he bends down for it, but it is not lawful at this time to recite the opening supplication, nor *Surah Al-Fatihah* due to the shortness of time.

This *Rak'ah* is credited to him,[1] according to the authentic

[1] This ruling of the Respected Shaykh is not based on strong evidence, because the saying of the Prophet ﷺ: لَا تَعُد has a number of possible meanings. One meaning is the same as the Respected Shaykh has described: 'but do not repeat it.' The second possibility is that لَا تَعُدْ means 'don't come running.' The third possibility is that لَا تَعُدَّ means 'don't count this *Rak'ah*.' And the fourth possibility is: لَا تُعِدْ means 'don't repeat the prayer, your prayer is valid.' The priniple is: إِذَا جَاءَ الْإِحْتِمَالُ بَطَلَ الِاسْتِدْلَالُ meaning 'when there is more than one possibility then using it as a proof is not valid.' So it is not valid to take any one meaning of the word for reasoning purposes. For the same reason it is

Hadith narrated by Al-Bukhari, on the authority of Abu Bakrah Ath-Thaqafi, may Allāh be pleased with him, who reported that he entered the mosque one day, and he found the Prophet ﷺ in bowing and so he bowed behind the row, then he entered the row. And the Prophet ﷺ said to him:

«زَادَكَ اللهُ حِرْصًا وَلَا تَعُدْ»

«*May Allāh increase you in endeavor, but do not repeat it.*»

He did not order him to make up for it, which proves that it was sufficient for him. And that it is incumbent upon one who enters and finds the people bowing to join the row and not to bow behind the row, even if he should miss the *Rak'ah*. This is because the Prophet ﷺ said to Abu Bakrah:

«زَادَكَ اللهُ حِرْصًا وَلَا تَعُدْ»

«*May Allāh increase you in endeavor, but do not repeat it.*»

And Allāh is the Granter of success.

Ibn Baz

The Ruling On one Who prayed the Obligatory Prayer behind One Who was praying a Supererogatory Prayer

Q What is the ruling on one who prays an obligatory prayer behind one who is praying a supererogatory prayer?

A The ruling on this is that it is correct, because it has been authentically reported from the Prophet ﷺ that while he was travelling, he led a number of the Companions, may Allāh be pleased with them, in *Salatul-Khawf* (the fear prayer),

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not correct to give a ruling of the *Rak'ah* to one who catches the *Ruku'* because two pillars of catching the *Rak'ah* have been left. One is *Qiyam* and the other recitation of *Al-Fatihah*, if one pillar is left then there is no *Rak'ah*, then how can it be counted as valid when two pillars have been left out?

praying two *Rak'ahs*, then he prayed two more *Rak'ahs*, so the second prayer was a supererogatory prayer for him. And it is also authentically reported in the the Two *Sahihs*, from Mu'ath, may Allāh be pleased with him, that he used to pray the *'Isha'* prayer with the Prophet ﷺ as his obligatory prayer, then he would lead his people in their obligatory prayer, which was a supererogatory prayer for him. And Allāh is the Granter of success.

Ibn Baz

How to Make up Missed Prayers

Q I pray regularly, but I am unable to make up for some of the obligatory prayers, although I make them up at every prayer which I pray alone, due to circumstances. What will give me peace of mind?

A If you missed some of the prayers due to some valid excuse, such as illness or unconsciousness, then you must make up for them as early as possible; whenever you are free and feel strong. Perform a number of prayers, as your energy allows, such as at forenoon time, perform the prayers for two days or more; and after *Zuhr* likewise and so on. But if the prayers are many in number, and you missed them due to negligence or laziness, then perform lots of non-obligatory prayers and maintain the obligatory prayers. And Allāh pardons evil deeds.

Ibn Jibrin

The Ruling on Praying in Shoes

Q What is the ruling on praying in shoes, and what is the evidence for it, because some of our brothers say that it is allowed, while others forbid it, saying that prayer in shoes is only in open spaces, where the sun shines upon the

ground, and that in the cases where the ground is not exposed to the sunlight the shoes may bring impurities.

The authentic *Hadiths* prove that it is a highly recommended deed to pray in shoes, or that it is permissible at the very least. Among them is the narration of Anas bin Malik, may Allāh be pleased with him, who was asked if the Prophet ﷺ prayed in shoes; he said: "Yes."[1] Also among them is the narration of Shaddad bin Aws, may Allāh be pleased with him, who said: Allāh's Messenger ﷺ said:

«خَالِفُوا الْيَهُودَ فَإِنَّهُم لَا يُصَلُّونَ فِي نِعَالِهِمْ وَلَا خِفَافِهِم»

«Be different from the Jews, for they do not pray in their sandals, nor in their leather socks.»[2]

And these *Hadiths* do not differentiate between praying in shoes in the mosque and praying in them in other places, such as the desert, on farms, in houses and the like. Indeed, some of them mention praying in them in the mosque, such as the *Hadith* narrated by Ahmad and Abu Dawud, on the authority of Abu Sa'id Al-Khudri, who said: Allāh's Messenger ﷺ said:

«إِذَا أَتَى أَحَدُكُمُ الْمَسْجِدِ فَلْيُقَلِّبْ نَعْلَيْهِ فَإِنْ رَأَى فِي نَعْلَيْهِ قَذَرًا أَوْ أَذًى فَلْيَمْسَحْهُ ثُمَّ لِيُصَلِّ فِيهِمَا»

«If any of you comes to the mosque, he should look, and if he sees any filth, or anything harmful on his sandals, he should wipe it and then pray in them.»[3]

Another *Hadith* was also narrated by Abu Dawud, on the authority of Abu Hurairah, may Allāh be pleased with him, who reported from the Prophet ﷺ that he said:

«إِذَا صَلَّى أَحَدُكُمْ فَخَلَعَ نَعْلَيهِ فَلَا يُؤْذِ بِهِمَا أَحَدًا، لِيَجْعَلْهُمَا بَيْنَ

[1] Al-Bukhari nos. 386, 5850 and Muslim no. 555.

[2] Abu Dawud no. 652.

[3] Abu Dawud no. 650.

رِجْلَيْهِ أَوْ لِيُصَلِّ فِيهِمَا»

«If any of you prayed and removed his sandals, he should not annoy anyone with them; let him place them between his feet or pray in them.»[1]

Al-'Iraqi, may Allāh have mercy on him, said regarding this *Hadith*: "It has an authentic chain of narration." And Abu Dawud also narrated - as did Ahmad and Ibn Majah - from the *Hadith* of 'Amr bin Shu'aib, from his father, from his grandfather , may Allāh be pleased with him, that he said: "I saw the Messenger of Allāh ﷺ praying barefoot and in shoes."[2]

The Permanent Committee

The Wisdom behind Reciting Aloud in Some of the Prayers and Not in Others

Q Why was recitation aloud prescribed in *Maghrib, 'Isha'* and *Fajr* prayers, and not the other obligatory prayers, and what is the evidence for this?

A Allāh, the Most Glorified knows best the wisdom behind the legislation of reciting aloud in these prayers, but the most likely answer - and Allāh knows best - is that the wisdom behind it is that at night and in the *Fajr* prayer the people benefit most from recitation aloud, and they are less likely to be distracted by their affairs than they would be at *Zuhr* and *'Asr* times.

Ibn Baz

[1] Abu Dawud no. 655.

[2] Abu Dawud no. 653 and Ibn Majah no. 1038.

The Points at Which the Hands should be Raised in Prayer

Q In our city, there are two groups of people: One group which cites evidence from the noble *Hadith* and the other which follows the Maliki *Mathhab* in all their acts of worship. For example, there are people and young men who raise their hands upon bowing and upon rising from bowing and they cite as evidence noble Prophetic *Hadith*. As for the others, they do not do this, and they say: "Imam Malik - may Allāh be pleased with him - did not do so; are you people as knowledgeable as the Imam of the land of *Hijrah*?" [1] What is your opinion with regard to this situation?

A It is incumbent upon the Muslim to know the Islamic rulings from the accepted legal evidences in the Book (of Allāh), the Sunnah, consensus and that which is founded upon it, such as comparative analogy and so on, if he has the ability to research, and make *Ijtihad* (juristic reasoning). If not, he should ask those whom he trusts among the scholars, and follow them, without fanaticism towards any particular *Mujtahid*.[2]

The authentic Sunnah from the Prophet ﷺ proves the lawfulness of raising the hands upon making the opening *Takbir*, when bowing and rising from it, when standing up for the third *Rak'ah*. It is not permissible to contradict the Sunnah with the sayings of one of the people. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

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[1] *Darul-Hijrah* : Al-Madinah.

[2] *Mujtahid :* One who practises *Ijtihad*.

The Ruling on Delaying the *Maghrib* Prayer until the Time of *'Isha'*

Q I and some of my family go to a neighboring city which is far away - about fifty kilometers from our city - in order to purchase certain necessities, and we return at *Maghrib* time; and sometimes we leave later, because of the crowds and the fact that *Maghrib* time is short, so we do not arrive until after the *Athan* of *'Isha'* prayer, that is after the time for *Maghrib* has expired. So is it permissible for us in this situation - bearing in mind the distance of the city and the hardship entailed upon the women - to delay the *Maghrib* prayer until we reach our city?

A There is no sin in delaying the *Maghrib* prayer until you reach your city when the situation is as you describe, in order to alleviate hardship, but if it is possible to pray on the road, it is better.

Ibn Baz

The Ruling on *Qunut* [1] in the Obligatory Prayers

Q Did the Messenger of Allāh ﷺ perform *Qunut* in the morning prayer in the last *Rak'ah*, after bowing, raising his hands and saying:

«اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ. . . »

«O Allāh! Guide me with those whom You have guided...»

every day until he left this world?

A The Prophet ﷺ did not always perform *Qunut* in the morning prayer, neither with the well known

[1] *Qunut* literally means standing, or obedience. Here it refers to special supplications made in prayer before the bowing position or after it.

supplication: "O Allāh! Guide me with those whom You have guided...etc." nor with any other supplication.

He only performed *Qunut* in times of crisis, that is, if some disaster befell the Muslims from the enemies of Islam, he would make *Qunut* for a certain period of time, supplicating against them and for the Muslims ... this is what the *Hadiths* from the Messenger of Allāh ﷺ show. It has been authentically reported from the *Hadith* of Sa'd bin Tariq Al-Ashja'i, that he said to his father, may Allāh be pleased with him: "O my father! You prayed behind the Messenger of Allāh ﷺ and behind Abu Bakr, 'Umar, 'Uthman and 'Ali, may Allāh be pleased with them: Did they used to make *Qunut* in *Fajr* prayer?" He said: "O my son! (This is) a novelty."[1]

That which is narrated on the authority of Anas, may Allāh be pleased with him, that the Prophet ﷺ used to perform *Qunut* in the morning prayer until he departed from this world[2] is a weak *Hadith* according to the scholars of *Hadith*.

Ibn Baz

He prayed One *Rak'ah* Alone behind the Row, then when the *Imam* made the *Taslim*, He prayed a Fifth (*Rak'ah*)

Q 1. If I start to pray just before the bowing, should I begin by reciting *Surah Al-Fatihah*, or the opening supplication ... and if the *Imam* bows before I have finished *Al-Fatihah*, what should I do?

A 1. The recitation of the opening supplication is a Sunnah and the recitation of *Surah Al-Fatihah* is obligatory, according to the most authentic of the sayings of the scholars.

[1] At-Tirmithi no. 402 and Ahmad 3:472, 6:394.

[2] Ahmad 3:162.

So if you are afraid that you will not be able to recite *Al-Fatihah*, then start to recite it, and if the *Imam* bows before you have completed it, then bow with him (i.e. after him) and the rest of it will not be required of you,[1] according to the *Hadith* of the Prophet ﷺ:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَلَا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ فَارْكَعُوا...»

«The Imam is there to be followed, so do not conflict with him; if he says: "Allāhu Akbar", then you say: "Allāhu Akbar"; and if he bows, then you bow...»[2]

Q 2. A man prayed alone (i.e. behind the last row), then in the second *Rak'ah*, another person began to pray with him ... after the *Imam* made the *Taslim*, he prayed a fifth *Rak'ah*, because he considered that the first *Rak'ah* was not accepted, because he prayed it alone, behind the row. Was his prayer correct ... and what should a person who finds himself in this situation do?

A 2. It has been authentically reported from the Prophet ﷺ that he said:

«لَا صَلَاةَ لِمُنْفَرِدٍ خَلْفَ الصَّفِّ»

«There is no prayer for one who prays alone behind the

[1] This view is also to be avoided, If a person has recited half or more than half of *Surah Al-Fatihah*, then it is not difficult for him to first complete the *Surah Al-Fatihah* then join with the *Imam* in his bowing, and also there is no contradiction in it with the *Imam*. While the view in the ruling about counting the *Rak'ah* as valid without the completion of *Surah Al-Fatihah* is not correct. So in the above situation, the bowing should be joined after the completion of *Surah Al-Fatihah*; and if it is not possible for the praying person to complete Surah *Al-Fatihah*, then he should go in the bowing with the *Imam*, then complete this *Rak'ah* afterwards as this *Rak'ah* will not be counted because of non-recitation of *Surah Al-Fatihah*.

[2] Al-Bukhari no. 722, 734 and Muslim no. 414.

row.»[1]

And it has also been authentically reported from him ﷺ that he saw a man praying behind the row, and he ordered him to repeat the prayer.[2]

However, a person who bows behind the row, then enters the row before the prostration is credited with the *Rak'ah*, based upon the narration of Al-Bukhari in his *Sahih* in which it is stated that Abu Bakrah Ath-Thaqafi, may Allāh be pleased with him, came to the mosque to find the Prophet ﷺ bowing, so he bowed behind the row, then entered the row. And the Prophet ﷺ said to him:

«زَادَكَ اللهُ حِرْصًا وَلَا تَعُدْ»

«*May Allāh increase you in endeavor, but do not repeat it.*»[3]

- and he did not order him to make up for it, which proves that it was accepted,[4] and that such an act is exempt from the words of the Prophet ﷺ:

«لَا صَلَاةَ لِمُنْفَرِدٍ خَلْفَ الصَّفِّ»

«*There is no prayer for one who prays alone behind the row.*»

And Allāh is the Granter of success.

Ibn Baz

Passing Directly in Front of a Worshipper in the Sacred House (in Makkah)

Q What is the ruling on passing directly in front of a worshipper in prayer in the Sacred House (in Makkah),

[1] Ahmad 4:23, Ibn Majah 1003 and Ibn Hibban (*Al-Mawarid*) p. 401.

[2] Abu Dawud no. 4:88 and Ibn Hibban 5:575, 576.

[3] Al-Bukhari no. 783.

[4] In this case, counting as valid the *Rak'ah* of one who catches the *Ruku'* is not correct, as it has been discussed before in the footnotes.

and is the worshipper allowed to prevent the one who tries to pass in front of him?

There is no sin in this, and it is not allowed for someone who is in the Sacred House - I mean the Sacred Mosque - to prevent someone passing in front of him, because of the narrations which prove that the righteous *Salaf*, including Ibn Az-Zubair, may Allāh be pleased with him, did not prevent those making *Tawaf* or others from passing in front of them, and because the Sacred Mosque is a place where one expects crowding and difficulty in preventing anyone passing in front of a worshipper, therefore it is obligatory to be forbearing and tolerant in this matter.

Ibn Baz

Reciting *Al-Fatihah* is Obligatory upon the One Who is led in Prayer in the Audible Prayers

After the *Imam* recites *Al-Fatihah*, he begins to recite whatever is easy (for him) from the Qur'an before I can finish reciting *Al-Fatihah*, because his pause is insufficient, bearing in mind that I have read the *Hadith*:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

«There is no prayer for the one who does not recite Al-Fatihah.»

- and the *Hadith*:

«قِرَاءَةُ الْإِمَامِ قِرَاءَةٌ لِمَنْ خَلْفَهُ»

«The recitation of the Imam is recitation for those behind him.»

So how does one reconcile these two *Hadiths*?

Scholars have disagreed over whether the one who is led in prayer is obliged to recite *Surah Al-Fatihah* or not, but the most authoritative view is that it is obligatory, based upon

the generality of the words of the Prophet ﷺ:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

«*There is no prayer for the one who does not recite the Opening of the Book.*»[1]

- and his words:

«لَعَلَّكُمْ تَقْرَؤُونَ خَلْفَ إِمَامِكُمْ»

«*Perhaps you recite behind your Imam?*»

They said: "Yes." He ﷺ said:

«لَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا»

«*Do not do so, except for the Opening of the Book, for the prayer of one who does not recite it is not valid.*»[2]

So if the *Imam* does not pause during the audible prayers, the one being led by him should recite it, even if he has to recite with his *Imam*, then he should be silent in implementation of both of the aforementioned *Hadiths*; but if he forgets, or is ignorant of its obligation, that obligation is cancelled for him, like the one who arrives when the *Imam* is bowing, he bows with the *Imam* and the *Rak'ah* is credited to him, according to the most authoritative of two sayings of the scholars. This is the view of most of the scholars, based upon the *Hadith* of Abu Bakrah Ath-Thaqafi, may Allāh be pleased with him, who came to the mosque while the Prophet ﷺ was bowing, so he bowed behind the row, then entered the row. And after he had made the *Taslim*, the Prophet ﷺ said to him:

«زَادَكَ اللهُ حِرْصًا وَلَا تَعُدْ»

«*May Allāh increase you in endeavor, but do not repeat it.*»[3]

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[1] Al-Bukhari no. 56 and Muslim no. 394.

[2] Abu Dawud no. 823.

[3] Al-Bukhari no. 783.

- and he did not order him to make up for it.[1]

As for the *Hadith* which states:

«مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَتُهُ لَهُ قِرَاءَةٌ»

«He who has an Imam, then the recitation of the Imam is recitation for him.»[2]

- it is weak, and may not be used as evidence; and even if it were authentic, it would be general, leaving an exception for *Al-Fatihah*, due to the authenticity of the *Hadiths* concerning it. And Allāh is the Granter of success.

Ibn Baz

Prolonged Crying does not Invalidate the Prayer

Q In *Maghrib* prayer, in the third *Rak'ah*, I thought of the punishment in the grave, its terror, torment and hardship, and my tears flowed and I began to cry for almost five minutes. After that, I completed the prayer. Was my prayer permissible, or should I repeat it?

A It is from the guidance of the Messenger ﷺ that when he recited in prayer, if he came to a Verse mentioning Allāh's Mercy, he would ask (for it) and if he came to a Verse mentioning punishment, he would seek refuge from it. And Allāh praises those who cry in prayer, saying:

﴿إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا﴾

[1] The claim that the Prophet ﷺ has not ordered to repeat the *Rak'ah* cannot be accepted because there are many possibilities in the meanings of لاَ تعد, so to base the argument on any one possible meaning is not correct and so is the case with the above-mentioned claim.

[2] Ahmad 3 :339 and Ibn Abi Shaybah 1 :376.

﴿*Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration.*﴾[1]

And after mentioning a group from among the Messengers, Allāh says:

﴿وَمِمَّنْ هَدَيْنَا وَٱجْتَبَيْنَآ ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُ ٱلرَّحْمَٰنِ خَرُّوا۟ سُجَّدًا وَبُكِيًّا﴾

﴿*And from among those whom We guided and chose. When the Verse of the Most Gracious (Allāh) were recited unto them, they fell down prostrate and weeping.*﴾[2]

It is clear from this that crying during prayer - if due to fear of Allāh - does not invalidate it.

The Permanent Committee

They Combined the *Zuhr* and *'Asr* Prayers due to Rainfall, then the Rain Stopped

Q The Permanent Committee for Religious Research and Legal Rulings reviewed the following request for a ruling, which contained a question regarding congregational prayers:

If they combined *'Asr* and *Zuhr* prayers, praying them both at *Zuhr* time, and they also performed *'Isha'* and *Maghrib* prayers in a like manner, due to rainfall at *Zuhr* or *Maghrib* time; then the rain stopped, either at *Zuhr* time, or *'Isha'* time - should the *'Asr* or *'Isha'* prayers be repeated, or not?

A The scholars - may Allāh have mercy on them - have mentioned that rain which is sufficient to wet the clothes and cause discomfort is a valid excuse for joining the prayers. They agreed that it is permissible to combine the *'Isha'* and

[1] *Al-Isra'* 17:107.

[2] *Maryam* 19:58.

Maghrib prayers due to rain which wets the clothes, based upon the narration attributed to Abu Salamah bin 'Abdur-Rahman, may Allāh be pleased with him, who said:

"It is a part of the Sunnah, on days when it is raining, for us to combine the *Maghrib* and *'Isha'* prayers." (Narrated by Al-Athram)

Al-Bukhari narrates that the Messenger of Allāh ﷺ combined the *Maghrib* and *'Isha'* prayers on a rainy night. As for combining *Zuhr* and *'Asr* prayers, scholars are divided as to its permissibility. Some of them permit it, citing as evidence the narration of Al-Hasan bin Wadhdhah, from Musa bin 'Uqbah, from Nafi', from Ibn 'Umar, may Allāh be pleased with him, that the Prophet ﷺ combined the *Zuhr* and *'Asr* prayers in Al-Madinah when it was raining. This view was the choice of Al-Qadhi and Abu Al-Khattab, and it is the *Mathhab* of Ash-Shafi'i.

Some of the scholars held the view that combining *Zuhr* and *'Asr* prayers due to rain is not permissible, because the license to do so was only reported regarding *Maghrib* and *'Isha'* and because hardship at this time is greater. Ibn Qudamah - may Allāh have mercy on him - said in *Al-Mughni*:

"As for combining *Zuhr* and *'Asr*, it is not permissible. Al-Athram said: 'It was said to Abu 'Abdullah: (What of) combining the *Zuhr* and *'Asr* prayers? He said: 'No, I have not heard (of it).' And this was the view preferred by Abu Bakr and Ibn Hamid, and it was the opinion of Malik."

Then after mentioning the opinions in support of combining the *Zuhr* and *'Asr* prayers, he said:

"And we hold that the evidence for combining the prayers which we have mentioned - the saying of Abu Salamah and the consensus of opinion - have not been reported except regarding *Maghrib* and *'Isha'* prayers; and their *Hadith* is not authentic, because it is not mentioned in the *Sahih* books of *Hadith* or the *Sunan*. As for Ahmad's saying: "I have not heard (of it)." - it

proves that it is nothing. Nor is it correct to make an analogy with the *Maghrib* and *'Isha'* prayers, because there exists in them (i.e. at that time of night) hardship, due to darkness and potential danger. Nor is it correct to make an analogy with travelling, because its hardship is caused by the journey and lack of company... and that does not exist here."

One of the conditions of acceptance for combining two prayers is the presence of some license for combining them during the beginning of the first prayer, its completion, and the beginning of the second prayer. Thus, if the license which was present at the start of the first prayer is broken after the start of the first prayer, and during the combining of the two prayers - that is, at the end of the first prayer and the beginning of the second, its absence will not cause harm during the rest of the prayers.

Therefore, it is clear that *'Asr* prayer, for those who permit combining it with *Zuhr* prayer, and likewise *'Isha'* prayer for those who permit joining it with the *Maghrib* prayer due to rain, need not be repeated if the license no longer exists after it has begun, since it existed when the combined prayers were begun. And through Allāh is attained success. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

If the Resident prays behind the Traveller

Q If a person went out on a journey and he wished to pray the *Zuhr* prayer in congregation, and he found a person who had already performed the *Zuhr* prayer, but he was a resident. May the resident pray with the traveller, and should he shorten his prayers, or complete them?

A If the resident prays behind the traveller, seeking the reward of congregational prayer, and he has already performed the obligatory prayer, he should pray two *Rak'ahs*,

like the traveller, because it is considered a supererogatory prayer for him. But if the resident prays behind the traveller and he is performing an obligatory prayer such as *Zuhr*, *'Asr* or *'Isha'*, then he should pray four *Rak'ahs*.

In that case, he must complete his prayer when the traveller makes his *Taslim* after two *Rak'ahs*. However, if the traveller performs a prayer which is obligatory for both of them behind the resident, then he must complete four *Rak'ahs*, according to the most authoritative of two sayings held by the scholars, based upon the narration of Imam Ahmad and that of Imam Muslim in his *Sahih* - may Allāh have mercy on them both - which states that Ibn 'Abbas, may Allāh be pleased with him, was asked about a traveller who prays four *Rak'ahs* behind the *Imam* and two *Rak'ahs* with his (travelling) companions, and he said: "That is the Sunnah."[1] And also the generality of the words of the Prophet ﷺ:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَلَا تَخْتَلِفُوا عَلَيْهِ»

«The Imam is there to be followed, so do not contradict him.»[2]

Ibn Baz

The Ruling on One Who is in Doubt over whether He has performed a Prayer or not

Q If a person is in doubt about whether he has prayed or not ... what should he do, whether the doubt is during the time of the prayer or after it?

A If a Muslim is in doubt over whether he has performed any one of the obligatory prayers or not, then it is incumbent upon him to perform it as soon as possible, because

[1] Muslim no. 688 and Ahmad 1:216.

[2] Al-Bukhari nos. 722, 734 and Muslim no. 414.

essentially, the obligation remains, therefore he must do it as soon as possible, based on the words of the Prophet ﷺ:

«مَنْ نَامَ عَنِ الصَّلَاةِ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

«Whoever slept through a prayer or forgot it, must make up for it as soon as he remembers it, and there is no expiation for it except this.»[1]

It is an obligation on the Muslim to be very careful with his prayers, and to maintain their performance in congregation, and not to let anything distract him from them, which might cause him to forget them, because the prayer is a pillar of Islam and the most important of obligations after the *Shahadatain*, and Allāh, the Most Glorified says:

﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾﴾

﴿Guard strictly (the five obligatory) Salawat (prayers), especially the middle Salah (i.e. the best prayer - 'Asr). And stand before Allāh with obedience [and do not speak to others during the Salah (prayers)].﴾[2]

And He, the Most High says:

﴿وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾﴾

﴿And perform As-Salah (Iqamatus-Salat) and give Zakah and bow down (or submit yourselves with obedience to Allāh) along with those who bow.﴾[3]

And the Prophet ﷺ said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُوْدُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللهِ»

[1] Al-Bukhari no. 597 and Muslim no. 684.

[2] *Al-Baqarah* 2:238.

[3] *Al-Baqarah* 2:43.

«The head of the matter is Islam, its pillar is prayer, and its peak is Jihad in Allāh's cause.»[1]

And he ﷺ said:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَإِقَامِ الصَّلَاةِ وَإِيْتَاءِ الزَّكَاةِ وَصَوْمِ رَمَضَانَ وَحَجِّ الْبَيْتِ»

«Islam is built upon five (pillars): testifying that none is worthy of worship except Allāh and that Muhammad is the Messenger of Allāh; establishing prayer; paying Zakah; fasting the month of Ramadhan and performing Hajj to the House (of Allāh).»[2]

The Verses and *Hadiths* which stress the importance of prayer, its obligation, and the duty to maintain it are numerous.

Ibn Baz

If the One Who is led in Prayer forgets to recite *Al-Fatihah*

Q If the *Iqamah* for prayer was called, and during the prayer, I forgot to recite *Surah Al-Fatihah* in one or two *Rak'ahs* while I was being led in prayer, is my prayer correct or not? And is it essential for me to recite the Opening of the Book or not? And what should I do in this situation?

A If the one who is led in prayer forgets to recite *Al-Fatihah* or is ignorant of its obligation, or the he joins the prayer while the *Imam* is bowing, then in these circumstances, the *Rak'ah* will be credited to him, his prayer will be correct and he will not have to make up for the *Rak'ah* because he is excused, due to ignorance, forgetfulness or not having caught the standing (prior to bowing) and that is the view of the majority

[1] At-Tirmithi no. 2616.

[2] Al-Bukhari nos. 8, 4515 and Muslim no. 16.

of the scholars. This is based on what Al-Bukhari narrated in his *Sahih*, on the authority of Abu Bakrah Ath-Thaqafi, that he joined the Prophet ﷺ in one of the prayers while he was bowing, and he bowed behind the row, then joined the row, and the Prophet ﷺ said to him:

«زَادَكَ اللهُ حِرصًا وَلَا تَعُدْ»

«*May Allāh increase you in endeavour, but do not repeat it.*»[1]

And he did not order him to make up for it, simply ordering him not to bow outside the row. And Allāh is the Granter of success.

Ibn Baz

I live with My Family and Their Income is from Unlawful Means

Q I am a young unemployed Muslim man and my family pays for my food and drink from unlawful sources, is my prayer acceptable or not?

A It is not permissible for you to eat, drink or be supported by money obtained from unlawful sources:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ۝٢ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ﴾

﴿*And whosoever fears Allāh and keeps his duty to Him, He will make a way for to get out (from every difficulty). And He will provide him from (sources) he never could imagine.*﴾[2]

But there is no effect from this upon your prayers, indeed, they are correct.

The Permanent Committee

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[1] Al-Bukhari no. 783.

[2] *At-Talaq* 65:2-3.

A Person passing directly in front of a Worshipper in Prayer does not invalidate His Prayer

Q If a person prays and another person passes in front of him, is his prayer invalidated and must he repeat it?

A A person passing directly in front of a worshipper in prayer does not invalidate his prayer; only three things invalidate it, according to the most correct saying of the scholars: An adult woman, a black dog, as opposed to dogs of other colors, and a donkey. Thus it was reported from the Prophet ﷺ that he said:

«يَقْطَعُ صَلَاةَ الْمَرْءِ الْمُسْلِمِ إِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ مُؤْخِرَةِ الرَّحْلِ، الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الْأَسْوَدُ. قِيلَ يَارَسُولَ اللهِ مَا بَالُ الْأَسْوَدِ مِنَ الْأَحْمَرِ وَالْأَصْفَرِ؟ قَالَ: الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ»

«A Muslim man's prayer is cut off, if he does not have in front of him something such as a camel saddle, by a woman, a donkey and a black dog.»

It was said: "O Messenger of Allāh! Why the black dog, as opposed to the red one or the yellow one?" He said:

«الْكَلْبُ الأَسْوَدُ شَيْطَانٌ»

«The black dog is a devil.»[1]

The meaning is that these three things cut off the prayer, according to the most authoritative opinion of the scholars. But the passing of any other person invalidates his reward, so he should be prevented by the worshipper from passing in front of him, if it is possible; and it is not permitted for anyone to pass in front of a worshipper in prayer, because the Prophet ﷺ forbade it, saying:

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[1] Muslim no. 510, Abu Dawud no. 702, At-Tirmithi no. 338 and Ibn Majah no. 952.

«لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيِ الْمُصَلِّي»

«If the one who passes in front of a worshipper in prayer knew the sin he was committing, he would wait for forty (years), and that would be better for him than passing in front of the worshipper in prayer.»[1]

And he ﷺ ordered whoever prayed towards a *Sutrah* not to let people pass in front of him, but to prevent them; he said:

«إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ»

«If any of you prayed towards something which screens him from the people (a Sutrah), and someone wished to pass before him, he should stop him, but if he refuses (to stop trying to pass), then he should fight him, for he is a devil.»[2]

So the Sunnah proves that the worshipper should repel the one who tries to pass in front of him, even if he is not one of the aforementioned three, and whether it be a human being or an animal - if he is able to do so. However, if he defeated the worshipper's efforts and passed in front of him, it would not harm his prayer.

It is a part of the Sunnah for the Muslim to place something in front of him, be it a chair, a spear he sticks in the ground, a wall or one of the pillars in the mosque. Then if people pass behind the *Sutrah*, it will not harm his prayer; but their passing between him and his *Sutrah* is what is forbidden.

If the one passing in front of the worshipper was a woman, a donkey or a black dog, his prayer would be cut off. Likewise, if these three passed close in front of him while he did not have a

[1] Al-Bukhari no. 510, Muslim no. 507 and Abu Dawud no. 701.

[2] Al-Bukhari no.509 and Muslim no. 505.

Sutrah, closer than three cubits or less, it would cut off his prayer. However, if they passed far from him, at a distance of more than three cubits, then it would not harm his prayer. This is because the Prophet ﷺ prayed in the Ka'bah and he placed three cubits between him and the west wall, so the scholars cite this as proof that this is the distance of the *Sutrah*. And the meaning of "cutting off" is invalidation. The majority say that this means that the prayer is not perfect, but the correct view is that it invalidates the prayer and necessitates its repetition. And through Allāh is attained success.

Ibn Baz

A Pregnant Woman is suffering from a Continuous Flow of Urine, should She abandon?

Q A woman in the ninth month of pregnancy is suffering from an uncontrollable flow of urine at all times, and she has stopped praying in the last month; does this amount to abandoning prayer, and what is incumbent upon her?

A It is not permissible for the above-mentioned woman, or any other woman in similar circumstances to cease praying. Rather, she must pray whatever her condition, performing *Wudhu'* at the time of each prayer, like a woman suffering from continuous vaginal bleeding. She should protect herself as much as possible (from urine) by using cotton or the like, and perform the prayer on time. It is lawful for her to perform the supererogatory prayers at the same time, and it is permissible for her to combine the *Zuhr* and *'Asr* prayers and the *Maghrib* and *'Isha'* prayers, like the one suffering from continuous vaginal bleeding in accordance with the Words of Allāh, the Almighty, the All-Powerful:

﴿فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾

﴿*So keep your duty to Allāh and fear Him as much as you can.*﴾[1]

She must make up for the prayers she has missed, as well as turning in repentance to Allāh (*Tawbah*), the Most Glorified, Most High, with remorse for what she has done and the intention not to return to it, based upon the Words of Allāh, the Most Glorified:

﴿وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿*And all of you turn to Allāh in repentance, O you believers, that you may be successful.*﴾[2]

Ibn Baz

If the *Imam* is Unsure whether or not there is some Filth on His Garment

Q If the *Imam* is unsure whether or not there is some filth on his garment, but he did not leave the prayer because it was merely a doubt, then after the prayer, he found that there was some filth on his clothes - what is the ruling? And should he leave the prayer in a similar situation, simply due to a doubt, or wait until he has prayed?

A If a worshipper is in doubt over the presence of filth on his clothes while he is praying, it is not permissible for him to leave the prayer, whether he be the *Imam*, or one being led in prayer or praying alone.

He must complete his prayer, and if he finds after that, that there is some filth on his clothing, he is not obliged to make up for it, according to the most authoritative of two opinions held by the scholars. This is because he was not certain until after the prayer that it was there. It has been authentically reported

[1] *At-Taghabun* 64:16.

[2] *Al-Baqarah* 24:31.

from the Prophet ﷺ that he removed his shoes while praying, when Jibril, peace be upon him, informed him that there was some filth on them; and he did not repeat the first part of the prayer, rather, he continued his prayer. And Allāh is the Granter of success.

Ibn Baz

The Ruling on a Latecomer acting as *Imam*

Q A man entered the mosque after the *Imam* had made his *Taslim*, but he found a latecomer completing what he had missed of the congregational prayer, so he stood beside him, making the latecomer his *Imam*, so that he might achieve the reward of the congregational prayer. Is this permissible, or is it that the latecomer may not act as Imam? Is the prayer he performed with this latecomer correct?

A If the latecomer enters the mosque after the people have already prayed, and he finds another latecomer praying, it is permissible to pray with him, standing on his right side, in order to gain the reward of prayer in congregation. The other person should make the intention of being *Imam*, and there is no sin in this, according to the most authoritative of two opinions held by the scholars.

Likewise, if he found a person praying, he should pray with him, standing on his right side, with the intention of gaining the reward of the congregational prayer. If the latecomer or the one who prayed alone made the *Taslim*, the one who arrived late should stand up and complete what he has missed, based upon the generality of the proofs showing the virtue of praying in congregation, and the authentic report from the Prophet ﷺ stating that when he saw a man enter the mosque after the prayer had ended, he said:

«أَلَا رَجُلٌ يَتَصَدَّقُ عَلَى هَذَا فَيُصَلِّي مَعَهُ»

«Is there no man who will give charity to this (man) by praying with him?»[1]

Ibn Baz

The Ruling on a Lone Worshipper acting as *Imam*

Q Is it permissible to join with a single worshipper who performed the prayer alone?

A Yes, it is permissible, based upon the authentic narration of Ibn 'Abbas, may Allāh be pleased with him, who said: "I stayed with my aunt, Maimunah, may Allāh be pleased with her, and the Messenger of Allāh ﷺ stood up to pray the night prayer, so I stood on his left side, but he pulled me to his right side."[2]

And essentially, in such matters, there is no difference between the supererogatory prayer and the obligatory.

The Permanent Committee

The Imamate of the Single Worshipper

Q I stood up to pray an obligatory prayer alone, and another person came and took me his *Imam*. What is the ruling on changing the intention from that of one praying alone to that of *Imam* in prayer?

A Changing one's intention from that of single worshipper to *Imam*, in the circumstances which you have mentioned is permissible, based upon the authentic narration in the the Two *Sahihs*, on the authority of 'Abdullah bin 'Abbas, may Allāh be pleased with him, who said: "I stayed with my aunt, Maimunah, may Allāh be pleased with her, and the Messenger

[1] Ahmad 3:45.

[2] Al-Bukhari no. 698.

of Allāh ﷺ stood up to pray the night prayer, so I stood on his left side, but he took me by the earlobe and placed me on his right side."

It is likewise permissible for the one who is led in prayer to change (his intention) to a single worshipper and vice verse if the need arises.

The Permanent Committee

If He did not find a Place in the First Row

Q What is the ruling if a worshipper entered the mosque and he did not find a place in the first row? Is it permissible for him to pull a person from the first row, or what should he do?

A If a man entered the mosque and found the row to be complete and could not find any place in the row, then he must wait until he finds a place or someone arrives to pray with him, or, he may stand to the right of the *Imam*. He may not pull a person out of the row, because the *Hadith* which states this is weak, and also because removing a person from the row would cause a gap therein, and the Prophet ﷺ ordered us to close up the rows. And through Allāh is success attained.

Ibn Baz

That Part of the Prayer which the Follower Catches with the *Imam* is the First Part of His Prayer

Q A man entered the mosque to pray *Maghrib* and he caught two *Rak'ahs* with the *Imam* and prayed the last *Rak'ah* alone. Should he recite aloud in this *Rak'ah* and recite *Surah Al-Fatihah*, considering that he has prayed the last *Rak'ah* with the *Imam*, and should it be considered that the *Rak'ah* which he prayed with the *Imam* is the second?

The *Rak'ah* which he prayed after the *Imam* made his *Taslim* is considered his last *Rak'ah* therefore it is not lawful for him to recite aloud therein. This is because the most authoritative of the two opinions held by the scholars is that what the latecomer caught of the prayer is considered the beginning of his prayer, and what he makes up is the end of it, according to the *Hadith* of the Prophet ﷺ who said:

«إِذَا أَتَيْتُمُ الصَّلَاةَ فَامْشُوا وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

«If you come to prayer, then walk with tranquility; then pray whatever you can catch of the prayer, and then complete what you missed.»[1]

Ibn Baz

The Ruling on Shaking Hands after the Prayer regularly

What is the legal ruling on shaking hands directly after the prayer, is it an innovation or a Sunnah? And (what is) the evidence for the ruling?

We do not know any basis for the practice of shaking hands immediately after the obligatory prayer on a regular basis; in fact, it is an innovation and it has been authentically reported from the Messenger of Allāh ﷺ that he said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever performed a deed which is not in conformity with this matter (i.e. this religion) of ours, will have it rejected.»[2]

[1] Al-Bukhari no. 635 and Muslim no. 602.

[2] Muslim no. 1718.

In one narration:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«Whoever innitated something in this matter (i.e. this religion) of ours that is not from it, will have it rejected.»[1]

The Permanent Committee

The Sitting of Rest (*Jalsatul-Istirahah*) is Not Obligatory

Q Is the sitting of rest before standing up from the first *Rak'ah* for the second, and before standing from the third for the fourth in prayer obligatory or an emphasized Sunnah?

A Scholars agree that the sitting of rest after raising the head from the second prostration of the first and third *Rak'ahs* before standing up for what follows it is not one of the obligatory actions of the prayer, nor is it an emphasized Sunnah.

But they disagreed over whether it is a Sunnah only, whether it is part of the prayer at all, or whether it should only be performed by those who need to do it, due to weakness, old age, illness or being overweight.

Ash-Shafi'i and a number of the scholars of *Hadith* said that it is Sunnah, and it is one of the two narrations attributed to Imam Ahmad, based upon what Al-Bukhari and others from the compilers of the *Sunan* narrated on the authority of Malik bin Al-Huwairith, that he saw the Prophet ﷺ praying, and when he was performing his *Witr* prayers, he would not rise until he had relaxed in a sitting position.[2]

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[1] Al-Bukhari no. 2697 and Muslim no. 1718.

[2] Al-Bukhari no. 823.

But the majority of the scholars do not hold this view, including Abu Hanifah and Malik, and it is also the case in the other narration from Ahmad - may Allāh have mercy on them all - due to the fact that there are no other *Hadiths* mention this sitting, and due to the possibility that what was mentioned in the *Hadith* of Malik bin Al-Huwairith regarding sitting was towards the end of the Prophet's life, when his body became heavy, or because of some other reason.

A third group reconciled the *Hadiths* by saying that this sitting is in case of need, saying that it is lawful in these circumstances and no others. What is apparent is that it is recommended in general, and the fact that it is not mentioned in other *Hadiths* does not prove that it is not recommended; in fact, it merely proves that it is not obligatory.

The opinion that it is recommended is strengthened by two points: The first is that the basic principle regarding actions of the Prophet ﷺ is that he performed them in order to legislate them, so that he may be followed in them. The second point is that this sitting is confirmed by the *Hadith* of Abu Humaid As-Sa'idi, which was narrated by Ahmad and Abu Dawud with a sound chain of narration, and in which he described the prayer of the Prophet ﷺ to ten of the Companions, may Allāh be pleased with them, and they confirmed what he said in this matter.

The Permanent Committee

We prayed towards a Direction other than the *Qiblah*, exercising Our Judgement

Q When we arrived in America, we prayed according to the compass, and that was not towards the *Qiblah*. After we became acquainted with some of our Muslim brothers there, they informed us that we had not been

praying towards the *Qiblah* and they informed us of the right direction. My question is: Was the prayer which we performed before we knew the right direction correct, or not?

A If a believer exercised his judgement concerning the direction of the *Qiblah*, due to being in the desert or in a foreign land in which the direction of the *Qiblah* was not clear, then he prayed according to his judgement, then later it became apparent that he had prayed towards a direction other than the *Qiblah*, he should pray according to his final judgement, if it seems to him to be more correct than his earlier judgement. His earlier prayer is correct, because he performed it based upon his judgement and his best efforts to find the truth, and proof for this has been authentically reported from the Prophet ﷺ and from his Companions, may Allāh be pleased with them, when the direction of the *Qiblah* was changed from Jerusalem to the Noble Ka'bah. And through Allāh is success attained.

Ibn Baz

The Ruling on Reciting Aloud by the Single Worshipper

Q Is it permissible for one who is praying alone to recite aloud in the audible prayers?

A It is lawful for him to do so, just as it is prescribed for the *Imam* to do so, and it is a Sunnah. But he should not raise his voice in a manner which will annoy the worshippers, those making remembrance, or those sleeping who are near to him, according to *Hadiths* narrated in this regard.

Ibn Baz

It is Forbidden to Pass directly in Front of a Worshipper in Prayer

Q Is it permissible for those asking for charity for the general good, such as for (the building of) a mosque, or for an individual to pass directly in front of the worshippers while they are praying, or not?

A It is forbidden to pass directly in front of the worshippers while they are praying, even if it be for collecting charity for Islamic projects, such as the building, repair or furnishing of mosques, nor does the fact that they are undertaking a good deed give them a license to pass in front of the worshippers in prayer, according to the generality of the *Hadith* of Abu Juhaim, may Allāh be pleased with him, who reported from the Prophet ﷺ that he said:

«لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ»

«If the one who passes in front of a worshipper in prayer knew the sin he was committing, he would wait for forty (years), and that would be better for him than passing in front of the worshipper in prayer.»[1]

And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

Praying on the Roofs of Toilets or next to Them

Q Is it permissible to pray in a place in front of which is a toilet, when the only thing separating the two is a wall? Or is it better to pray elsewhere?

[1] Al-Bukhari no. 510 and Muslim no. 507.

A There is no objection to praying in the above-mentioned place, so long as it is clean, even if the toilet is in front of it ... just as it is permissible to pray on the roofs of toilets, so long as they are clean, according to the most authoritative of two opinions held by the scholars. And through Allāh is attained success.

Ibn Baz

The Ruling on Praying while wearing Watches that have Pictures and Crosses on Them

Q Some watches have pictures of animals inside them; is it permissible to pray wearing them? And also, is it permissible to pray wearing a watch that has a cross on it, or not?

A If the pictures in the watches are hidden and cannot be seen, then there is no objection to them ... but if they are visible either on the face of the watch, or inside it when it is opened, then it is not permissible to pray in them, according to the authentic narration from the Prophet ﷺ, which states that he said to 'Ali, may Allāh be pleased with him:

«لَا تَدَعْ صُورَةً إِلَّا طَمَسْتَهَا»

«*Do not leave any picture without wiping it out.*»[1]

Likewise, it is not permissible to wear a watch which has a cross on it, until it has been scratched off or covered up (with paint) or the like, according to the authentic narrations of the Prophet ﷺ in which it is reported that he did not see anything in which there was a cross without destroying it, or in another narration, without breaking it.

Ibn Baz

[1] Muslim no. 969, Abu Dawud no. 2318 and At-Tirmithi no. 1049.

The Ruling on Praying in a Flimsy or Transparent Garment

Q Does a clear, thin garment cover the *'Awrah* or not? And is prayer of a Muslim who wears it correct or not?

A If the above-mentioned garment does not cover the skin due to its transparency or thinness, then it is not permissible for a man to pray in it, unless he has some other garments which cover up what is between the navel and the knees ... As for the woman, her prayer will not be acceptable in such a garment, unless she wears something underneath it which covers her whole body. As for the short pants that are worn under the aforementioned garment, they are not sufficient, and a man who prays in such clothes must wear a vest or something else which covers the shoulders, or one of them, according to the *Hadith* of the Prophet ﷺ which states:

«لَا يُصَلِّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ»

«*None of you should pray in one garment which does not cover anything of his shoulders.*»[1]

Ibn Baz

How to Pray in an Airplane

Q I had an important duty and the time came for prayer while I was on board an airplane, so I prayed while I was sitting in the seat of the plane, bowing my head, without knowing which direction I was facing. I request you to inform me if my prayer was correct, and if it was not correct, should I have delayed it until after I got off the plane?

A It is an obligation upon the Muslim when he is onboard an airplane or in the desert to try his best to ascertain

[1] Muslim no. 516 and Abu Dawud no. 626.

the direction of the *Qiblah*, by asking the people who know, or by looking for signs which will reveal the direction of the *Qiblah*, so that he may knowingly pray towards the *Qiblah*.

If it is not easy for him to find this out, he must estimate and strive to find the direction of the *Qiblah* to the best of his ability and pray towards it, and it will be sufficient for him, even if it becomes apparent later that he was mistaken in his estimation of the direction of the *Qiblah*, because he exercised his judgement and feared Allāh as much as he was able.

It is not permissible to perform an obligatory prayer on an airplane or in the desert, without striving and exercising one's judgement (to find the *Qiblah*), and anyone who did so would be obliged to repeat the prayer, because he had not feared Allāh as much as he could and striven to the best of his ability. As for the questioner having prayed sitting, there is no objection to this, if he was unable to pray standing, like the worshipper in a ship or a boat, when it is not possible for him to stand. The evidence for this is the Words of Allāh, the Most High:

﴿فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾

﴿So keep your duty to Allāh and fear him as much as you can.﴾[1]

If he delayed the prayer until he left the airplane, there would be no objection to this, so long as the time permitted it. All of this is regarding the obligatory prayers; as for the supererogatory prayers, it is not necessary to face the *Qiblah* therein when one is in a plane or car or on a riding beast, because it has been authentically reported from the Messenger ﷺ that he used to pray the non-obligatory prayers while he was on his camel in whichever direction he was travelling. However, it is preferred for him to face the *Qiblah* at the start of the prayer, then complete the prayer in whichever direction he is travelling, because proof of that has been authentically

[1] *At-Taghabun* 64:16.

reported in the *Hadith* of Anas, may Allāh be pleased with him. And through Allāh is attained success.

Ibn Baz

Should the Latecomer to Prayer recite the Opening Supplication and *Al-Fatihah*?

Q If a worshipper praying behind the *Imam* arrives at the end of the *Imam*'s recitation, but before bowing, should he begin the prayer by reciting the opening supplication: *Subhanak Allāhumma wa bihamdika...* etc., or should he join with the *Imam* and keep silent?

A If the one praying behind the *Imam* arrives at the time of the bowing, he must bow with him, without making the opening supplication or reciting anything; he should simply say: "*Allāhu Akbar*" and bow.

However, if time permits and the *Imam* is still standing, then he should make the opening supplication and recite *Al-Fatihah* - this is what is legislated for him: He should make the opening supplication first, then recite *Al-Fatihah* - even in the audible prayers - if the *Imam* observes a silence, doing so during the *Imam*'s silence. If there is no silence, then he should recite it in between the recitation of the *Imam*. After that, he should listen to the *Imam*. But if he comes late, arriving during the bowing, he should say: "*Allāhu Akbar*" and join them, in which case, the requirement to recite *Al-Fatihah* is lifted from him, because he is excused.

Ibn Baz

The Ruling on Covering the Face and Leaning in Prayer

Q Is it permissible to cover the face during prayer, and also, is it permissible to lean against a wall or a pillar or the like?

It is hated to cover the face in prayer and likewise, except for one who has an excuse. And it is not permissible in prayer - the obligatory prayer - to lean against a wall or a pillar, since it is an obligation on whoever can do so, to stand up straight without leaning. As for the non-obligatory prayers, there is no sin in that, because it is permissible to perform it sitting, and standing while leaning is better than sitting.

Ibn Baz

The Ruling on the Prayer of a Person carrying a Picture

What is the ruling on the prayer of one who carries a picture, such as having a wallet which contains his picture, and he is afraid of losing it if he leaves it somewhere until he has prayed, or (what if) he has with him money which contains pictures?

It is permissible for a person to pray the obligatory prayers and the non-obligatory prayers while he is carrying a wallet which contains his picture or money which has pictures on it. But prayer without carrying pictures is better for him, if he is able to do it without incurring harm or difficulty to himself, in application of the *Hadiths* and in order to distance oneself from the disagreements of the scholars regarding two dimensional images. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

If a Person leads a People in an Obligatory Prayer which He has already performed

Is it permissible for one who has already performed the obligatory prayer to lead another congregation in the

same prayer?

A The scholars have differed regarding whether this is permissible or not, but it appears to us that it is permissible for a person who is praying his obligatory prayer to lead those who have already prayed it, and for one who has already prayed it to lead those who have not, because Mu'ath, may Allāh be pleased with him, used to pray with the Prophet ﷺ then he would return to his people and perform the same prayer with them.[1]

And Abu Dawud narrated in his *Sunan* that the Prophet ﷺ led a number of his Companions, may Allāh be pleased with them, in the prayer of fear (*Salatul-Khawf*) consisting of two *Rak'ahs*, then he prayed two *Rak'ahs* with another group, then he made the *Taslim*.[2] This is one of the two opinions expressed by Imam Ahmad, and the opinion of 'Ata', Al-Awza'i, Ash-Shafi'i and Ibn Al-Munthir. And Allāh knows best.

The Permanent Committee

If the *Imam* deputizes a Latecomer Who has missed Two *Rak'ahs* to take His Place

Q If the *Imam* lost his *Wudhu'* due to breaking wind in the fourth *Rak'ah* of the prayer, and appointed in his place as *Imam* one who arrived late, catching the prayer in the third *Rak'ah*, what is the ruling on those who began the prayer in the first *Rak'ah* or the second with the first *Imam*? Is it allowed for them to make the *Taslim* before the second

[1] Al-Bukhari no. 700.

[2] Abu Dawud no. 1244. [The claim Allamah Tahawi has made as regards this *Hadith* that it is *Mansukh*, is not acceptable because this claim has no supporting proofs with it. Allamah Sindhi said that this *Hadith* strongly proves that obligatory prayer can be offered behind an *Imam* offering his voluntary prayer, and the persons opposing this view have no valid reasons for that. (*'Aunul-Ma'bud*, Vol. 4, p.90)]

Imam, or is it permissible to add to the length of the prayer by following the second *Imam*?

A If the situation of the worshippers is as described, it is obligatory for those who caught the first and second *Rak'ahs* with the first *Imam* not to stand with the second *Imam* when he stands up to complete his prayer; instead, they should remain sitting, because they have already prayed four *Rak'ahs* and that is the obligatory prayer. And it is not permissible for them to make the *Taslim* before the *Imam*, because it has been authentically reported from the Prophet ﷺ that he said:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ»

«*The Imam is there to be followed...*»[1]

And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

Can He pray *Tarawih* with Them, with the Intention of *'Isha'*?

Q A man came to the mosque and found the people praying *Tarawih* and he was aware of this. May he pray with them, with the intention of *'Isha'*, or should he pray alone?

A There is no sin in praying with them, with the intention of *'Isha'*, according to the most authoritative of two opinions held by the scholars. When the *Imam* makes the *Taslim*, he should stand up and complete his prayer, as it has been reported in the the Two *Sahihs* from Mu'ath bin Jabal, may Allāh be pleased with him, that he used to perform the *'Isha'* prayer with the Prophet ﷺ, then he would return to his people and lead them in that same prayer, and the Prophet ﷺ

[1] Al-Bukhari nos. 722, 734 and Muslim no. 414.

did not criticize it.[1]

This proves the permissibility of performing an obligatory prayer behind one who is performing a non-obligatory prayer. And it is also authentically reported from the Prophet ﷺ that in some of the fear prayers, he led a group in a two *Rak'ah* prayer, then he prayed two *Rak'ahs* with another group. This means that the first two *Rak'ahs* were the obligatory prayer for him, while the second two were supererogatory, while they were obligatory for those behind him. And Allāh is the Granter of success.

Ibn Baz

Whoever prayed alone then another Person joined Him, is His Prayer correct?

If I entered the mosque after the congregational prayer had finished and I began to pray, making the opening *Takbir*, then a man arrived after me and joined me in my prayer, when I had not intended this. Is his prayer correct or not?

The correct opinion is that it is lawful for you to make the intention to be the *Imam* when one or more persons join you in prayer, because the congregation is required and there is great virtue in it.

Some scholars held that this is only permissible in the non-obligatory prayers, but the correct view is that it is permissible in obligatory and non-obligatory prayers, because the basic principle is that that they are essentially the same in rulings, except where some evidence proves otherwise; and it has been authentically reported from him ﷺ that he prayed alone at night in the house of Maimunah, the maternal aunt of Ibn 'Abbas - may Allāh be pleased with all of them - and Ibn

[1] Al-Bukhari no. 700.

'Abbas, may Allāh be pleased with him, got up and made *Wudhu'* and stood on his right side, but the Prophet ﷺ moved him until he was on his right side and led him in prayer..."[1]

Muslim narrated in his *Sahih* from the Prophet ﷺ that he was praying alone and Jabir and Jabbar (may Allāh be pleased with them both) came and prayed on his right and left sides, but he placed them both behind him and led them in prayer.[2] These two *Hadiths* prove what we have mentioned, just as they prove that one person should stand on the Imam's right, but that two or more stand behind him.

Ibn Baz

It is Permissible to Pray in Streets adjacent to the Mosque

Q What are the limits of a mosque considered to be in Islamic law, and are the streets adjacent to the mosque regarded as part of the mosque, in which Friday prayer is correct, when the mosque is crowded due to the presence of many people, even though there are other mosques which are not filled with worshippers?

A The limits of the mosque in which the Muslims pray the five daily prayers in congregation are defined by its surrounding walls, be they of stone, wood, palm branches, cane or the like. This is what is ruled as being the mosque, in which it is forbidden for the menstruating woman, the woman with post-natal bleeding and the person who is in a state of post-sexual impurity and their like to sit. For those who arrive at the mosque finding it crowded with worshippers, it is permissible that they pray the Friday prayer or any other prayer, whether they be obligatory or non-obligatory, in the

[1] Al-Bukhari nos. 698 and 699.

[2] Muslim no. 3010.

nearest place to the mosque - such as its adjoining streets - so long as he catches the prayer with the *Imam*, due to the necessity of this - on condition that they are not in front of the *Imam*. But this prayer will not carry the same ruling as that in the mosque. And Allāh knows best.

The Permanent Committee

The Ruling on One praying a Non-Obligatory Prayer leading One Who is performing an Obligatory Prayer

Q What is the ruling on one praying a non-obligatory prayer leading one who is performing an obligatory prayer? That is, if a person was performing the non-obligatory prayer then another person came and, thinking that he was performing the obligatory prayer, prayed with him; then someone else explained to him that what he did was not correct so he repeated his prayer. Was his first or second prayer acceptable?

A It is permitted for the one who is performing an obligatory prayer to be led by one who is performing a non-obligatory prayer, according to the story of Mu'ath, may Allāh be pleased with him, who used to pray the *'Isha'* prayer with the Prophet ﷺ and then return to his people and lead them in the same prayer.[1]

And the Prophet ﷺ led a number of his Companions, may Allāh be pleased with them, in the fear prayer consisting of two *Rak'ahs*, then he made the *Taslim* with them and prayed two *Rak'ahs* with another group, then he made the *Taslim* with them.[2]

His second prayer was a non-obligatory prayer.

The Permanent Committee

[1] Al-Bukhari no. 700.

[2] Abu Dawud no. 1244.

Not reciting *Al-Fatihah* due to Ignorance

We four persons were in the desert ... and when it came time for the *Maghrib* prayer, one of us called the *Athan* and the *Iqamah* for prayer. During the prayer, in the second *Rak'ah*, he (the *Imam*) did not recite *Surah Al-Fatihah* and one of us drew his attention to this by saying: "*Subhan Allāh*", then the *Imam* recited *Surah Al-Kafirun*, but he did not recite *Al-Fatihah*. At the end of the prayer, he did not perform the prostration of forgetfulness. Then a discussion began regarding this matter. So pelase tell us if it is permissible to make the prostration of forgetfulness or not? And may Allāh reward you with every goodness.

This prayer which you have mentioned was invalid and must be repeated, due to *Surah Al-Fatihah* not being recited in the second *Rak'ah*. They should have reminded him of its recitation by one of them reciting the beginning of *Al-Fatihah*, then if he had remembered it, he could have recited it while he was still standing and his prayer would have been complete, and even if he had repeated that *Rak'ah* in which he had not recited *Al-Fatihah* after the prayer and performed the prostration of forgetfulness at the time of his *Taslim*, it would have been sufficient for him.

But since he did not recite *Surah Al-Fatihah* in the second *Rak'ah*, which is a pillar of the prayer, the *Rak'ah* was invalid, and since he made the *Taslim* and finished the prayer and a long time has now passed, the prayer is invalid. As for the prostration of forgetfulness, it does not make up for what was left out, which was *Al-Fatihah*, since it is one of the pillars of prayer. And Allāh is the Granter of success.

Ibn Jibreen

The Ruling on combining the *Maghrib* and *'Isha'* Prayers

Q After completing the *Maghrib* prayer, we immediately called the *Iqamah* for the *'Isha'* prayer due to slight rainfall. After completing the prayer, I asked the *Imam* about this prayer and he answered that this was in order to make things easy for us because of the rain. He said that this prayer was correct. In view of the fact that the rain was light and that there was no announcement made to the worshippers, is this prayer correct?

A Combining two prayers is permissible due to prolonged heavy rain which wets the clothes, especially if it is at night, the roads are dark, the cold is intense, and it causes difficulty to the Muslims, due to their inability to withstand the cold and such like, and especially if the roads are full of mud and mire and slipperiness.

It was in these circumstances that they (i.e. the Companions, may Allāh be pleased with them) used to combine the *Maghrib* and *'Isha'* prayers.

But if the roads are wide and illuminated with electric lights all night and covered in asphalt, with no mud or mire or pools of sludge and filth therein, and the people are strong enough to deal with such things, or have means of transport, such as cars which can cover a long distance easily, without hardship, and they have sufficient means of protection against the cold, through layers of thick clothes, and if the rain is light, or it stops after a little while, as it usually does, then it is not permissible to combine the prayers in such circumstances, since the times (of the prayers) have been set, and it is not permissible to move the prayer from its time without evidence or an acceptable reason. And if combining the prayers becomes permissible, it is upon the *Imam* to inform the worshippers of it, but if he does not do so, there is no harm in it. And Allāh knows best.

Ibn Jibreen

The Remedy for Whispering (of Satan) in the Prayer

Q When I begin to pray, I am afflicted by a kind of whispering and thoughts, and sometimes I do not know what I have recited, nor how many *Rak'ahs* I have prayed. Please tell me what I should do.

A It is prescribed for the worshipper - man or woman - to approach the prayer with humility towards Allāh and to call to mind that he stands before his Lord, so that Satan will stay away from him and the whispering will be reduced, in implementation of Allāh's Words:

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝١ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ﴾

﴿Successful indeed are the believers. Those who offer their prayers with all solemnity and full submissiveness.﴾[1]

If the whispering becomes frequent, it is prescribed to seek refuge with Allāh from Satan, as the Prophet ﷺ ordered 'Uthman bin Abi Al-'As, when he informed him that Satan had confused his prayers. And when the worshipper becomes uncertain as to the number of *Rak'ahs* he has prayed, he should assume the minimum, base his estimation upon what he is sure of, and then complete his prayer. Afterwards he performs two prostrations of forgetfulness before making the *Taslim*, based upon the narration of Abu Sa'id, may Allāh be pleased with him, from the Prophet ﷺ in which he said:

«إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ»

«If any of you is in doubt regarding his prayer, and he does not know how much he has prayed, three or four (Rak'ahs),

[1] *Al-Baqarah* 23:1-2.

then let him cast aside doubt and base his estimation upon what he is sure of. Then prostrate twice before making the Taslim; if he has prayed five, his prayer will be an intercessor for him, and if he has completed the prayer correctly, it will be a humiliation for Satan.»[1]

And Allāh is the Granter of success.

Ibn Baz

Supplication in Prayer

Q Is it permissible for the worshipper to supplicate in his obligatory prayers, for example, after performing the pillars, saying after his words: "*Subhana Rabbi Al-A'la*" (Glorified be my Lord, the Most High) such things as: "*Allāhummaghfir lee warhamnee*" (O Allāh! Forgive me and show mercy to me) and the like? I request that you inform me of what is the beneficial and salutations be to you.

A It is lawful for the believer to supplicate in his prayers in the place of supplication, whether the prayer be obligatory or non-obligatory. The place of supplication in prayer is in prostration, between the prostrations and before the *Taslim*, as it has been authentically reported from the Prophet ﷺ that he used to supplicate between the prostrations, seeking forgiveness, and it has also been authentically reported from him that he used to say between prostrations:

«اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَاجْبُرْنِي وَارْزُقْنِي وَعَافِنِي»

Allāhummaghfir lee warhamnee wahdinee wajburnee warzuqnee wa 'aafinee.

«*(O Allāh! Forgive me, show mercy to me, guide me,*

[1] Muslim no. 571.

strengthen me, sustain me and pardon me).»[1]

And he ﷺ said:

«أَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ»

«*As for the bowing, extol your Lord therein; and as for the prostration, use your Ijtihad therein (i.e. supplicate in your own words) that it may be worthy to be answered for you.*»[2]

It was also narrated by Muslim on the authority of Abu Hurairah, may Allāh be pleased with him, that the Prophet ﷺ said:

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ»

«*The servant is closest to his Lord when he is prostrating so supplicate much.*»[3]

In the the Two *Sahihs*, it is reported on the authority of 'Abdullah bin Mas'ud, may Allāh be pleased with him, that when the Prophet ﷺ taught him the *Tashahhud*, he said:

«ثُمَّ لِيَخْتَرْ مِنَ الْمَسْأَلَةِ مَا شَاءَ»

«*Then let him choose from the matter whatever he wishes.*»[4]

And in another version:

«ثُمَّ لِيَخْتَرْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو»

«*Then let him choose whatever supplication pleases him and supplicate.*»[5]

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[1] Abu Dawud no. 850 and At-Tirmithi no. 874.

[2] Muslim no. 479.

[3] Muslim no. 482.

[4] Muslim no. 402.

[5] Al-Bukhari no. 835.

The *Hadiths* carrying this meaning are numerous and they prove that it is lawful to supplicate in these places with whatever supplication the Muslim likes, whether it be related to the Hereafter or with what is beneficial to him in the life of this world, on condition that there is nothing sinful in his supplication, nor mention of severing family ties. And it is better to supplicate much with what has been reported from the Prophet ﷺ.

Ibn Baz

The Ruling on Praying on a Prayer Mat which contains Pictures

Q What is the ruling on praying on a prayer mat which contains pictures of mosques, domes under which there are graves, minarets and the like?

A Making pictures of things which do not possess a soul is permissible, but praying on a mat which contains pictures of things which do not have a soul is disliked, due to its distracting the worshipper from his prayers, but the prayer is correct, according to the narration of Ahmad and Abu Dawud, by way of 'Uthman bin Talhah, may Allāh be pleased with him, who reported that the Prophet ﷺ called him after he entered the Ka'bah and said to him:

«إِنِّي كُنْتُ رَأَيْتُ قَرْنَيِ الْكَبْشِ حِينَ دَخَلْتُ الْبَيْتَ فَنَسِيتُ أَنْ آمُرَكَ أَنْ تُخَمِّرَهُمَا، فَخَمِّرَهُمَا، فَإِنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ فِي قِبْلَةِ الْبَيْتِ شَيْءٌ يُلْهِي الْمُصَلِّيَ»

«I saw the horns of a ram as I entered the house and I forgot to order you to cover them, so cover them, because it is not fitting that there should be anything in the house which distracts the worshipper.»[1]

[1] Ahmad 4 :68 and 5 :380.

Ahmad and Al-Bukhari also narrated by way of Anas, may Allāh be pleased with him, that he said: "A'ishah, may Allāh be pleased with her, had a blanket with which she covered a wall of the house, and the Prophet ﷺ said to her:

«أَمِيطِي عَنِّي قِرَامَكِ هٰذَا فَإِنَّهُ لَا تَزَالُ تَصَاوِيرُهُ تَعْرِضُ لِي فِي صَلَاتِي»

«Remove this blanket of yours from me, because its pictures did not cease disturbing me in my prayer.»[1]

So he ordered that the horns be covered and that the blanket be removed, from which it is clear that this causes the worshipper to be distracted from his prayers. But it has not been authentically reported that the Prophet ﷺ stopped his prayer (because of it). Al-Bukhari and Muslim report by way of 'A'ishah, may Allāh be pleased with her, that the Prophet ﷺ prayed in a shirt which had patterns on it, and he glanced at its patterns, then after he had finished, he said:

«اذْهَبُوا بِخَمِيصَتِي هٰذِهِ إِلَى أَبِي جَهْمٍ وَائْتُونِي بِأَنْبِجَانِيَّةِ أَبِي جَهْمٍ فَإِنَّهَا أَلْهَتْنِي آنِفًا عَنْ صَلَاتِي»

«Go with this shirt of mine to Abu Jahm and bring me his Anbijaniyyah[2] *for it distracted me from my prayer just now.»*[3]

In this there is a warning from him ﷺ against those things which distract the worshipper from his prayers, but he did not break off his prayer, and this proves the prohibition of those things which distract from the prayer, and (it proves) that the prayer is correct in spite of them. And may peace and blessings be upon our Prophet, Muhammad and upon all his family and Companions.

The Permanent Committee

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[1] Al-Bukhari nos. 374 and 5959.

[2] *Anbijaniyyah*: A garment of coarse material without patterns or embroidery on it.

[3] Al-Bukhari nos. 373, 752, 5817 and Muslim no. 556.

The Ruling on the Additions to Prayer and the Latecomer

If a Muslim arrived while the *Imam* was praying and he caught the second *Rak'ah* with him, but the *Imam* made a mistake in the prayer and prayed five *Rak'ahs*, would his prayer be complete, if he did not make up for the *Rak'ah* he missed with the *Imam*? If the *Imam* made the prostration of forgetfulness, should he make it with him or not? Please explain the matter, and may Allāh reward you with goodness.

There exists a difference of opinion in this matter among the scholars - may Allāh have mercy on them: Some of them hold that the extra *Rak'ah* compensates for the latecomer (i.e. for the *Rak'ah* which he missed), while some said that it does not, and the correct view is that it does not compensate for it, because compensating for what was missed in the prayer must be after the *Taslim*. Therefore, if his *Imam* makes the *Taslim*, he should stand up and perform what he missed, and he should not follow the *Imam* in performing a fifth *Rak'ah*, but should remain sitting until the *Imam* makes the *Taslim*, then once the *Imam* has done so, he may stand up and make up for what is incumbent upon him. Also those whom the *Imam* leads in prayer (from the beginning) - they should not perform the fifth *Rak'ah* with him, rather they must alert the *Imam* (to the fact that he is praying an extra *Rak'ah*); if he responds to them (all well and good), but if he does not, they must wait for him and not follow him, if they are sure that it is excess. But whoever followed him due to ignorance of the Islamic ruling, or ignorance of the fact that it was excess, his prayer would be correct. And it is upon the latecomer to perform the prostration of forgetfulness with the *Imam* if he does so. Then when he makes the *Taslim*, he should stand and make up for what he has missed. And Allāh is the Granter of success.

Ibn Baz

Passing directly in Front of a Worshipper in Prayer

Q Is it permissible to pass directly in front of a worshipper in prayer in the mosque?

A It is forbidden to pass directly in front of a worshipper in prayer, whether he has taken a *Sutrah* or not, according to the general meaning of the *Hadith* in which the Prophet ﷺ said:

«لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ»

«If the one who passes in front of a worshipper in prayer knew the sin he was committing, he would wait for forty (years), and that would be better for him than passing in front of the worshipper in prayer.»[1]

A number of scholars of Islamic jurisprudence (*Fiqh*) have made an exception for prayer in the Sacred Mosque in Makkah from this ruling, permitting people to pass in front of the worshippers there, based on the narration of Kathir bin Kathir bin Al-Muttalib, from his father, from his grandfather, who said: "I saw the Messenger of Allāh ﷺ praying opposite the stone and the people were passing in front of him," and in another narration from Al-Muttalib, it was reported that he said: "I saw the Messenger of Allāh ﷺ when had completed his seven (circuits of the Ka'bah) go towards the corner which was between him and the covered passage and pray his two *Rak'ahs* at the edge of the place where the people were making *Tawaf* and there was no one between him and the *Tawaf* ..."

Although the chain of narration for this *Hadith* is weak, it supports what has been narrated in the traditions, and the general meaning of the evidences for lifting of difficulties, since preventing a person passing in front of a worshipper in the

[1] Al-Bukhari no. 510 and Muslim no. 507.

Sacred Mosque causes difficulty and hardship in most cases.

The Permanent Committee

Whispering in Prayer

Q My problem is that when I enter the mosque and face the *Qiblah*, then make the opening *Takbir*, I go back (in my mind) and become unsure whether I have made the opening *Takbir* or not, then I repeat the *Takbir* and after that, I recite *Al-Fatihah* and I forget and repeat its recitation again, especially when I am with the *Imam*. Is my prayer in this situation correct? And what should I do so that I can avoid this forgetfulness? Inform me, and may Allāh reward you.

A Prayer in the situation you have mentioned is correct, but you must beware of the whispering (of Satan) by approaching Allāh while keeping in mind Allāh's Magnificence when you start praying, and set your heart on this, while seeking protection with Allāh from the accursed Satan, and in this way, you will remove the whispering, Allāh willing and you will oppose Satan and please your Lord, the Most Glorified.

Ibn Baz

Actions which do not belong to the Prayer, invalidate it

Q Is it correct that excessive movements during the prayer invalidate it?

A There is no doubt that excessive movements which are not part of the prayer, such as walking, frequent glancing around and lots of vain, needless movements of the hands invalidate it, and contradict its wisdom, and purposeless movements and actions in prayer are proscribed, even if they

be a little, because it is evidence of negligence and is inconsistent with the required humility.

Ibn Jibreen

The *Imam* recites the *Basmalah* [1] Aloud

Q I prayed in the mosque and I did not catch the congregational prayer, and so I prayed with some of the worshippers who had (also) missed the prayer and the *Imam* was reciting *"Bismillahir-Rahmanir-Rahim"* aloud in the prayer; is this correct? Inform me, and may Allāh benefit you.

A This *Imam* is a follower of Imam Ash-Shafi'i, who held the opinion that the *Basmalah* is a Verse of *Surah Al-Fatihah* and therefore must be recited aloud, and prayer behind him is correct and is accepted, and reciting the *Basmalah* aloud is permissible, but only sometimes, not always. This is the correct opinion which reconciles all of the evidences. And Allāh knows best.

Ibn Jibreen

Recitation in Prayer

Q Is it permissible to recite some Verses from one *Surah* in the first *Rak'ah* of the prayer and to recite some Verses from another *Surah* in the second *Rak'ah*, or to recite some Verses from a long *Surah* in the first *Rak'ah* and then one of the short *Surah*s in the second *Rak'ah*?

A It is preferred to recite a complete *Surah* in the first *Rak'ah* and a complete *Surah* in the second *Rak'ah*, shorter than the first *Surah*, even if it is not the following

[1] *Basmalah* : Saying "*Bismillāh*".

Surah. But it is permissible to break the *Surah* into two parts, reciting half in each *Rak'ah*, just as it is permissible to suffice oneself with the beginning of a *Surah*, the end of a *Surah* or some Verses from the middle of a *Surah*, according the general meaning of the Words of Him, the Most High:

﴿فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ﴾

﴿So recite you of the Qur'an as much as may be easy for you.﴾[1]

- although it is better to recite the complete *Surah*.

Ibn Jibreen

Sleeping through *Fajr* Prayer

If a person slept through *Fajr* prayer, will Allāh reward him for the remainder of the prayers on that day, or not? And if he prays it after he wakes up, will it be accepted from him?

It has been authentically reported from the Messenger ﷺ that he said:

«مَنْ نَامَ عَنِ الصَّلَاةِ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

«Whoever slept through the prayer, or forgot it, he should pray it when he remembers it; there is no expiation required for it except this.»[2]

This covers the dawn prayer and others. As for the prayers after it, if he guards them and performs them at the right time, sleeping through *Fajr* time will not harm him and its reward will be complete according to his actions and his striving in his

[1] *Al-Muzzammil* 73:20.

[2] Al-Bukhari no. 597 and Muslim no. 684.

prayer.

But he must not be negligent in this matter, and it is obligatory for him to instruct someone to wake him until he gets up to go to prayer at the right time, or he must place an alarm clock at his head, so that he is not excessive or negligent, and if sleep overcomes him, despite his undertaking precautions, then there is no sin upon him, and he must pray as soon as he wakes up.

Ibn Baz

The Ruling on Praying while a Person is wearing His Shoes

Q The brother who signs his name as S.S.S. asks about prayer performed by a person wearing shoes, and he says that they harm the other worshippers, especially since in these times, the mosques are furnished with the best of carpets. Yet some people say that in doing so, they are reviving the Sunnah of the Messenger of Allāh ﷺ, and he requests an explanation of the Islamic ruling on this.

A The answer to this question requires a detailed explanation: If the shoes are safe and clean and there is nothing in them to harm the other worshippers or the carpets, then there is no sin in it and the prayer is correct, since it has been authentically reported from the Prophet ﷺ that he prayed in his shoes one day, then he removed them because of some filth on them and the Companions, may Allāh be pleased with them, removed theirs also; after the prayer, he said to them:

«مَا لَكُمْ خَلَعْتُمْ نِعَالَكُمْ؟»

«Why did you remove your shoes?»

They said: "We saw you removing your shoes, O Messenger of Allāh, and so we removed ours."

He ﷺ said:

« إِنَّ جِبْرِيلَ أَتَانِي فَأَخْبَرَنِي: أَنَّ بِهِمَا أَذًى، وَفِي لَفْظٍ: قَذَرًا، فَخَلَعْتُهُمَا، فَإِذَا أَتَى أَحَدُكُمْ إِلَى الْمَسْجِدِ فَلْيَنْظُرْ فَإِنْ رَأَى فِي نَعْلَيْهِ أَذًى فَلْيَمْسَحْهُ ثُمَّ لِيُصَلِّ فِيهِمَا»

«Verily, Jibril informed me that there was something harmful (in another narration: filth) on them, so I removed them. So if any of you comes to the mosque, he should look, and if he sees anything harmful (on them), he should wipe it and pray in them.»[1]

Thus it was reported from him ﷺ. However, if there should be any dirt on them, or impurities or anything which will soil the carpet, such as mud or the like, one should not pray in them, nor enter the mosque in them. Instead, he should leave them at the door, so that he does not harm the mosque and those in it and so that their place of prayer does not become soiled, especially when there are carpets that are affected by everything. It is better for the believer in this situation to leave his shoes in some place and walk in the mosque without shoes, so as not to harm anyone with dust or anything else.

As for the Sunnah in this matter, it is revived by words and explanation that the Prophet ﷺ did this and that there is no objection to it. But most of the people are careless and they do not take care of their shoes; indeed they enter the mosque without caring, therefore if it were permitted for them to enter the mosque in their shoes, dirt and harmful things would collect in the carpet and some people would refuse to pray in the mosque because of it, it would offend the worshippers, and they would be harmed by that which soiled them, and he (the worshipper) only came there with the intention of doing good and performing the Sunnah; and the Sunnah in this situation is not to harm the other worshippers and not to soil their

[1] Abu Dawud no. 650.

mosque.

This is what is obligatory upon the believer, and there is no doubt that a carpet is affected by everything. This is what is best and what conforms to the Islamic law. As for mosques in which there are no carpets, if one prays wearing shoes, it is better, so long as they are clean and free from dirt.

Ibn Baz

Frequent Movements during Prayers

Q My problem is that I make lots of movements during the prayer ... and I have heard that there is a *Hadith* whose meaning is that more than three (unnecessary) movements in the prayer invalidate it. How authentic is this *Hadith* and how can I escape from these excessive vain movements in prayer?

A The Sunnah for the believer is to approach prayer with humility in his heart and his body, whether it is an obligatory prayer or a non-obligatory prayer, according to the Words of Allāh, the Most Glorified, the Most High:

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝١ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ۝٢ وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ۝٣﴾

﴿Successful indeed are the believers, those who offer their prayers with all solemnity and full submissiveness. And those who turn away from Al-Laghw (all that Allāh has forbidden).﴾[1]

And he must be calm in it; this is one of the most important pillars and obligations of the prayer, according to the saying of the Prophet ﷺ to the one who prayed badly and did not display tranquility and repose in prayer:

[1] *Al-Mu'minun* 23:1-3.

«ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»

«Go back and pray, because you have not prayed.»

He did so three times and then the man said: "O Messenger of Allāh! By Him Who sent you with the truth, I cannot pray better than this, so teach me." So the Prophet ﷺ said to him:

«إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ افْعَلْ ذٰلِكَ فِي صَلَاتِكَ كُلِّهَا»

«When you stand up to pray, perform Wudhu', then face the Qiblah, then recite what is easy for you from the Qur'an, then bow (and remain bowing) until you are at rest therein. Then rise until you are standing straight, then prostrate (and remain prostrating) until you are at rest therein. Then rise (and sit) until you are at rest in a sitting position, then prostrate (and remain prostrating) until you are at rest therein, then do this in all your prayer.»[1]

In another version narrated by Abu Dawud, he ﷺ said:

«ثُمَّ اقْرَأْ بِأُمِّ الْقُرْآنِ وَبِمَا شَاءَ اللهُ...»

«...then recite Umm Al-Kitab[2] *and whatever Allāh willed...»*[3]

This authentic *Hadith* proves that calmness and repose is a pillar of prayer and a great obligation in it, without which prayer is not correct. And whoever violates his prayer, there is no prayer for him; and humility is the essence and spirit of the

[1] Al-Bukhari nos. 755, 793, 6251, 6667 and Muslim no. 397.

[2] *Umm Al-Kitab: Surah Al-Fatihah.*

[3] Al-Bukhari nos. 755, 793, 6251, 6667 and Muslim no. 397.

prayer. It is incumbent on the believer to pay attention during it and to guard it carefully.

As for limiting the number of movements which nullifies the calmness and humility required in prayer to three, there is no *Hadith* from the Prophet ﷺ to that effect; it is only a saying of one of the scholars and there is no dependable evidence for it. But purposeless movements in the prayer are hated, such as rubbing the nose, the beard and the clothing and devoting one's attention to it; and if it is repeated and continuous, it invalidates the prayer. However, if it is limited, or repeated but not continuous, then it does not invalidate the prayer, but it is incumbent upon the believer to be humble and abandon vain actions, whether they be much or little, in pursuit of perfection and completeness in the prayer.

Among the proofs that limited actions or limited movements - and likewise occasional actions or movements which are not continuous - in the prayer do not invalidate it, is the authentic narration from the Prophet ﷺ in which it is stated that he opened the door one day for 'A'ishah, may Allāh be pleased with her, while he was praying[1] ... and the authentic narration from him ﷺ on the authority of Abu Qatadah, may Allāh be pleased with him, in which it is stated that one day he led the people in prayer while he was holding in front of him the daughter of his daughter, Zainab, and when prostrated, he put her down and when he stood up, he picked her up.[2] And Allāh is the Granter of success.

Ibn Baz

He caught the Prayer while the *Imam* was Bowing

Q A worshipper arrived late for the prayer and found the *Imam* bowing, so he made the *Takbir* and bowed with

[1] Abu Dawud no. 922.

[2] Al-Bukhari nos. 516, 5994 and Abu Dawud no. 917-920.

the *Imam* before he straightened up from bowing. Is it necessary for the worshipper to make up that *Rak'ah* after the *Imam* makes the *Taslim*?

When the worshipper makes the first *Takbir* while standing, then bows while the *Imam* is bowing, that *Rak'ah* is accredited to him[1], according to the *Hadith* of Abu Bakrah, may Allāh be pleased with him, in which he came to the Prophet ﷺ while he was bowing and so he bowed with him before he reached the row; and (afterwards) the Prophet ﷺ said to him:

«زَادَكَ اللهُ حِرْصًا وَلَا تَعُدْ»

«*May Allāh increase you in endeavor, but do not repeat it.*»[2]

And Abu Dawud added: "... and he bowed outside the row, then walked to the row."[3] And the narration of Abu Dawud from him ﷺ in which he said:

«مَنْ أَدْرَكَ الرُّكُوْعَ فَقَدْ أَدْرَكَ الرَّكْعَةَ»

«*Whoever caught the bowing has caught the Rak'ah.*»[4]

And may peace and blessings be upon Muhammad and upon his family and Companions.

The Permanent Committee

The Worshipper behind the *Imam* reciting aloud

What is the ruling on raising the voice in recitation during the prayer by the one who is led in prayer disturbing those beside him?

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[1] See the comments on page 138.

[2] Al-Bukhari no. 783.

[3] Abu Dawud no. 584.

[4] Abu Dawud no. 893, with the wording: 'whoever caught the *Rak'ah*, then he has caught the *Salah*'.

A The Sunnah is for the one led in prayer to be quiet in his recitation and all of his remembrances (of Allāh) and his supplications, due to the absence of any proof permitting recitation aloud, and because doing so is annoying to the other worshippers around him.

Ibn Baz

The Cure for Lack of Humility in Prayer

Q We hear much about humility in prayer, and I wish to be humble in my prayers, but in no time these words depart and the whispering returns once more. What is the solution? May Allāh reward you with good.

A You must approach prayer taking care that your heart is present therein, and think about what you are saying and about what you hear and reflect on its meanings. And busy your heart with it, to the exclusion of whispering and talking to oneself. Likewise, think about the actions and movements of prayer and the wisdom behind them - all of this will keep your mind busy to the exclusion of whispering. But if you are overcome by external thoughts, there is no sin in this, since this is something natural in human beings, and because of it, the prostration of forgetfulness has been legislated.

Ibn Jibreen

You must follow the *Imam*

Q I performed *Zuhr* prayer behind the *Imam*, but in the last two *Rak'ahs*, I was unable to complete the recitation of *Fatihah Al-Kitab*, since had I completed it, I would have missed the bowing with the *Imam*. Should I complete the recitation, or bow and the recitation of the Imam will be sufficient for me?

A It is apparent that the *Imam* is rushing the recitation and shortening the standing, or that you are slow in reciting,

prolonging the prononciation and the enunciation of the letters. If it is the former, you must advise this *Imam* against haste and rushing which causes the worshippers to be unable to perform the pillars (of prayer). If it is the latter, then you must be briefer (in your recitation) and implement whatever speed is necessary for you to perform the pillars with the *Imam*. In any case, you must follow the *Imam*, even if you are not able to complete the recitation, if you fear that you will miss the bowing.

Ibn Jibreen

The Ruling on prolonging the Last Prostration

Q I observe that some *Imams* - may Allāh guide them - prolong the last prostration of the prayer; is this supported by the Islamic law? And is there any basis for changing the intonation of the voice in order to be known that this is the sitting of the *Tashahhud*?

A I know of no evidence to support prolonging the last prostration; it is only reported in the *Hadiths* that the prostrations are of equal or similar length. As for changing the intonation of the voice when pronouncing the *Takbir* of sitting, it is something which is well known and practised by the *Imams*, and it may be that their evidence is its continual practice passed down through the ages, since such a thing could not be transmitted through writing and is therefore dependent upon transmission (through practice). And the benefit of it is attained, and that is that the worshippers are informed that this is the sitting of *Tashahhud*, so that they do not stand up after the *Takbir*. [1]

Ibn Jibreen

[1] As the Respected Shaykh has said in the begining of the ruling that he does not recall any evidence as a proof for it, meaning that the act is without any proof, so is true to say that changing the tone of voice for saying *Takbir* for *Tashahud* is also baseless without any proof. والله أعلم بالصواب

The Ruling on the Prayer of One Whose *'Awrah* has become Uncovered

Q Sometimes I pray by covering myself with a towel and nothing of the *'Awrah* is revealed, but when I prostrate, a little of my knee and what is above is revealed. Bearing in mind that I am alone and there is no one to see me, what is the ruling on this?

A It is not permissible to reveal any part of the *'Awrah* during prayer, whether it be obligatory or non-obligatory. And the *'Awrah* for a man is defined as from the navel to the knees; therefore, it is essential to cover it, and whenever a part of the knee or above it is revealed due to the requirements of the prayer (bowing, prostrating etc.) - whether the worshipper is alone or there are people with him, and even if he is in a darkened house or the like - he must cover his *'Awrah* with something which covers the skin and does not reveal anything of it; and he should not content himself with light, translucent or short clothing which becomes rolled up when bowing or prostrating causing something above the buttocks to be revealed or the thighs, or the knees, regardless of whether the garment is an *Izar*, short *Sarawil*,[1] a *Jubbah*, [2] a *Rida'*[3] a towel or the like.

Ibn Jibreen

The One Who sleeps through Prayer

Q When should *'Isha'* prayer be made up by one who slept through it and did not remember until after he

[1] *Sarawil*: Trousers worn under the outer garment.

[2] *Jubbah*: A long outer garment.

[3] *Rida'*: A loose outer garment.

had prayed *Fajr* prayer? And should he pray it with its like, or should he pray it when he remembers it?

It has been reported in an authentic *Hadith* that the Prophet ﷺ said:

«مَنْ نَامَ عَنِ الصَّلَاةِ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

«Whoever slept through a prayer or forgot it, should pray it when he remembers it, and there is no expiation required for it except this.»

Then he recited the Words of Allāh, the Most High:

﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ﴾

﴿...and offer prayers perfectly (Iqamatus-Salat) for My remembrance.﴾[1]

And there is no difference between *'Isha'* prayer and any other prayer, so if he wakes and the time has already passed for the performance of the prayer, then he must pray it immediately and he must not delay it until a similar time (the next day); he must pray it the moment he becomes aware of it, even if it be a time when it is (normally) forbidden to pray or the time for another prayer. But if he fears that the time for the present prayer will expire, then he may pray it first and then make up for the missed prayer after it. And Allāh knows best.

Ibn Jibreen

Excessive Movements in Prayer

I notice that some brothers during prayers in the mosque move excessively, or place one of their feet in front of the other, as if they are standing in the street. Does

[1] *Ta-Ha* 20:14.

this invalidate the prayer?

Moving during prayers is essentially something detestable, unless it is due to necessity, in which case, it is divided into five categories: Essential movements, forbidden movements, detested movements, preferred movements and permissible movements.

As for the essential movements they are those upon which depends the correctness of the prayer, such as when one sees some filth on his headdress and is thus obliged to move in order to remove it. This is because Jibril came to the Prophet ﷺ while he was leading the people in prayer and informed him that there was something harmful on his shoes and so he removed them while he was praying and continued to pray.[1] Another example would be if someone informed a praying person that he was not facing the *Qiblah*, it would be obligatory for him to move until he was facing the *Qiblah*.

As for the forbidden movements, they are repeated and continuous needless movements. Because such movements invalidate the prayer; and whatever invalidates the prayer, it is impermissible to do it, because it is a form of mockery of Allāh's Verses.

As for the preferred movements, they are movements undertaken in order to do something which is recommended in prayer, such as moving in order to straighten the row, or moving forward during prayer, when one sees a space in the row in front of him, or when a row becomes incomplete, so one moves forward to complete it, or other such movements through which a preferred action is performed in prayer, because this is done in order to perfect the prayer. This is why, when Ibn 'Abbas, may Allāh be pleased with him, prayed with the Prophet ﷺ and he stood on his left side, the Prophet ﷺ took him by his head from behind and placed him on his right

[1] Abu Dawud no. 650.

side.[1]

As for the permissible movements, they are limited movements due to need, or frequent movements due to an absolute necessity. As for the limited movements for some need, they are like the action of the Prophet ﷺ when he was holding the daughter of Zainab, the daughter of the Messenger of Allāh ﷺ (i.e. his granddaughter) in front of him - when he stood, he held her, and when he prostrated, he put her down. And as for the frequent movements for the sake of necessity, they are as in the Words of Allāh, the Most High:

﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَآ أَمِنتُمْ فَٱذْكُرُواْ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ﴾

﴿Guard strictly (the five obligatory) As-Salawat (prayers), especially the middle Salah (i.e. the best prayer - 'Asr) and stand before Allāh with obedience (and do not speak to others during the Salah. And if you fear (an enemy) perform Salah (pray) on foot or riding. And when you are in safety, offer the Salah (prayer) in the manner in which He has taught you, which you knew not (before).﴾[2]

And there is no doubt that when someone prays while walking, his actions are frequent, but because it is due to necessity, it is permissible and it does not nullify his prayer.

As for the detested movements, they are those other than the aforementioned movements - and this is the general rule regarding movements in the prayer.

So based upon this, we say to those whom the brother questioner has witnessed moving in prayer: This action of yours is detestable and it diminishes your prayers, and it is seen by all;

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[1] Al-Bukhari nos. 698 and 699.

[2] *Al-Baqarah* 2:238-239.

you find the one who plays pointlessly with his watch, his pen, his headdress, his nose, his beard or anything else - all of this is disliked, unless it is repeated and continuous, in which case, it is forbidden and it invalidates the prayer.

As for placing one foot in front of the other, this should not be done either; in fact, it is the Sunnah for the two feet to be level with each other, indeed, the feet of all of the worshippers should be straight and parallel to each other. Indeed, straightening the rows is an obligation, it must be done; and when the people abandon it, they are guilty of sin and disobedience to the Messenger ﷺ, who used to straighten the lines of his Companions, may Allāh be pleased with them, and he would touch their chests and their shoulders and he would say:

«لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ»

«Do not differ, or your hearts will differ.»

One day, after they had understood its importance, he saw a man whose chest stuck out from the row, and he said:

«عِبَادَ اللهِ لَتُسَوُّنَّ بَيْنَ صُفُوفِكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ»

«O servants of Allāh! Either you straighten up your rows, or Allāh will place dissension between you.»[1]

The important thing is, that straightening the rows is an obligation and it is the responsibility of the *Imam* and the worshippers; he must inspect the rows and straighten them and they must straighten themselves and stand closely together.

Ibn 'Uthaimin

[1] Al-Bukhari no. 717 and Muslim no. 436.

The Ruling on a Woman uncovering her Hands and Feet in Prayer

Q What is the ruling on showing the feet and hands for a woman in prayer, bearing in mind that she is not in front of men, but in her house?

A What is well known in the *Mathhab* of the Hanbalis - may Allāh have mercy on them - is that all of an adult, free woman is *'Awrah* in prayer, except her face; and based upon this, it is not permissible for her to uncover her hands or her feet, though many scholars hold that it is permissible for a woman to uncover her hands and feet. But the safest thing for a woman is to beware of that, although, if it happened that a woman did so, then she sought a ruling on the matter, no person should venture to order her to repeat her prayers.

Ibn 'Uthaimin

The Cure for Whispering during the Prayer

Q I am a woman who performs the acts of worship which Allāh has ordained for me, except that in prayer, I am very forgetful: While I pray, I am thinking about the events of that day - I do not think about them until I begin to pray and then I cannot prevent it, except when I am reciting aloud. What is your advice to me?

A Many people complain of the same problem which you are complaining, and that is that Satan opens up the door of whispering for them during prayer. So it might be that a person goes out (to pray) and he does not know what he is saying in prayer; but the Prophet ﷺ has pointed out the solution to this, which is to spit over the left shoulder three times and say: *"A'uthu Billāhi minash-shaitanir-rajeem"* (I seek refuge with Allāh from the accursed Satan). If he does this, the devil will depart from him and he will not find him, by Allāh's

permission. Therefore, it is incumbent upon a person when he starts to pray, to believe that he is in front of Allāh, the Almighty, the All-Powerful and that he is confiding in Allāh, the Most Blessed, Most High and that he is drawing closer to Him by his magnifying and extolling Him, his recitation of His Words, the Most Glorifed, Most High, through supplicating Him in the places of supplication in the prayer. And if a person feels that then he will approach his Lord, the Most Blessed, Most High in a state of humility and awe of Him, the Most Glorified, Most High and love for the good which is with Him and in fear of His punishment if he neglects what Allāh has enjoined upon him.

Ibn 'Uthaimin

The One Who is led in Prayer should recite *Al-Fatihah* in all Circumstances

Q What is required of the one who is led in prayer when he prays? And should he recite with the *Imam*, or listen to the recitation of the *Imam*?

A The one who is led in prayer must recite *Al-Fatihah* in all circumstances, in the silent prayers and in the audible prayers. As for other than *Al-Fatihah*, in the audible prayers, he should be silent during the recitation of his *Imam* and it is not permissible for him to recite, according to the words of the Prophet ﷺ to his Companions, may Allāh be pleased with them, when he heard them reciting with him:

«لَا تَفْعَلُوا إِلَّا بِأُمِّ الْقُرْآنِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَّمْ يَقْرَأْ بِهَا»

«Do not do so, except Umm Al-Qur'an (Al-Fatihah), because there is no prayer for one who does not recite it.»[1]

Also, the one who is led in prayer is different from the

[1] Abu Dawud no. 823.

individual worshipper, because if the *Imam* says: "*Sami' Allāhu liman hamidah*" (Allāh hears the one who praises Him), the one who is led in prayer says: "*Rabbana wa lakal-hamd*" (Our Lord! All praise is due to Allāh), because the Prophet ﷺ said:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَلَا تُكَبِّرُوا حَتَّى يُكَبِّرَ، وَإِذَا رَكَعَ فَارْكَعُوا وَلَا تَرْكَعُوا حَتَّى يَرْكَعَ. وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَلَا تَسْجُدُوا حَتَّى يَسْجُدَ، وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعِينَ»

«The Imam is there to be followed, so if he says: "Allāhu Akbar", then you say: "Allāhu Akbar" and do not do so until he does. And if he bows, then you bow, and do not do so until he does. And if he says: "Sami' Allāhu liman hamidah", then say: "Rabbana wa lakal-hamd". And if he prostrates, then you prostrate, and do not do so until he does. And if he prays standing, then you pray standing. And if he prays sitting, then all of you pray sitting.»[1]

Ibn 'Uthaimin

Cutting Off the Prayer

Q If I forgot, and prayed in a garment on which there was some filth, then I remembered it during the prayer, is it permissible for me to cut off the prayer and change it? And what are the situations in which it is permissible to cut off the prayer?

A Whoever prayed while he is carrying some kind of filth of which he is aware, his prayer will be invalid, and if he does not know about it until after he has completed his prayer, it will be accredited to him and he will not be required to make

[1] Al-Bukhari nos. 722, 734 and Muslim no. 414.

up for it. If he becomes aware of it during his prayer and he is able to remove it quickly, he may do so, and complete his prayer, because it has been authentically reported that the Prophet ﷺ removed his shoes once while he was praying when Jibril informed him that there was something harmful on them and it did not invalidate the beginning of his prayer. Likewise, if it was in his headdress and he removed it quickly, he should continue in accordance with what he has already prayed, however, if it required actions such as the removal of the shirt, *Sirwal*, etc., then after removing it, he should resume his prayer.[1] Likewise, he must cut off the prayer if he passes wind during the prayer, or it is invalidated by laughing etc.

Ibn Jibreen

Closing the Eyes in Prayer

Q Is it permissible to close the eyes in prayer, intending by it humility?

A Scholars of *Fiqh* say that it is detested to close the eyes in prayer, because it is one of the deeds of the Jews and its place is in sleep; this is what is reported in *Manar As-Sabil* and other such books. But it might be permissible if it concentrated the heart and kept his mind present on the prayer and made him less likely to forget or talk to himself, for the heart might follow that upon which the sight alights, although the worshipper is ordered to look at the place of prostration.

Ibn Jibreen

Moving the Finger in *Tashahhud*

Q I have heard that drawing the thumb against the middle finger and extending the forefinger and moving

[1] That is, he should start it again from the beginning.

it is harsher for the devil than being struck with iron ... to what extent is this narration correct?

I do not know anything of this narration, but it is lawful for a person to clench the little finger and the ring finger and to make a circle with the thumb and the middle finger and to point with the middle finger while he is supplicating.

Ibn 'Uthaimin

The Ruling on Praying in the Same Row with a Boy

Two men entered the mosque and with them was a boy, whose age was about seven or eight years old; one of them stepped forward and led the boy and the (other) man in prayer in which the man and the boy stood in a line behind the *Imam*. What is the ruling on their prayer, and was it correct or incorrect? And what is the age at which one may pray in the row in prayer?

The age at which a boy must join the row is when he reaches the age of reason; this would be when he reaches the age of fifteen years, or when he has sexual dreams, or when he begins to grow rough hair on his face. But it is permissible for a boy to join the row when he reaches the age of seven years, according to the most correct of two opinions held by the scholars. And through Allāh is success attained. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

The Position of the One led in Prayer if He recites a Verse in which there is a Prostration

What should I do if I recite a *Surah* in which there is a prostration and I am praying behind the *Imam*?

A Do not prostrate, because following the *Imam* is obligatory and the prostration of recitation is a Sunnah. And when a person is being led in prayer, it is not permissible to prostrate, because if one prostrates, knowing that it is not permissible, it will invalidate his prayer.

Ibn 'Uthaimin

The Ruling on One Who prays and forgets the *Iqamah* or *Al-Fatihah*

Q A man performed the *'Asr* prayer and he forgot the *Iqamah*; what is incumbent upon him? Should he repeat the *Rak'ah* if he forgets *Al-Fatihah*, or is the prayer complete?

A Leaving the *Iqamah* does no harm, because it is not a condition for the acceptance of prayer, nor is it one of its obligations. It was only prescribed in order to call the people to stand up in prayer. However, it should not be deliberately missed.

As for not reciting *Al-Fatihah* due to forgetfulness, if he is the *Imam*, he must repeat the *Rak'ah* in which he did not recite it, and likewise, if he is praying alone. As for the one who is led in prayer, the *Imam* bears the responsibility for it if he forgets it. But as for the *Imam* deliberately not reciting it, the prayer will be invalid and the whole prayer must be repeated; as for the one behind the *Imam*, the most apparent view is that he does not have to repeat the prayer, instead the *Imam* bears the responsibility. And Allāh knows best.

Ibn Jibreen

It is not permissible for the One behind the *Imam* to recite other than *Al-Fatihah* in the Audible Prayers

Q After the *Imam* finishes reciting *Al-Fatihah* in the audible prayers, the worshipper recites *Al-Fatihah*, but I hear some of them reciting a short *Surah* with it; what is the ruling on this?

A It is not permissible for the one who is led in the audible prayer to recite anything except *Al-Fatihah*. In fact, it is obligatory for him to be silent after that for the recitation of the *Imam*, based upon the words of the Prophet ﷺ:

«لَعَلَّكُمْ تَقْرَؤُونَ خَلْفَ إِمَامِكُمْ»

«Perhaps you recite behind your Imam?»

We replied: "Yes." He ﷺ said:

«لَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا»

«Do not do so, except for the Opening of the Book (i.e. Al-Fatihah), for there is no prayer for him who does not recite it.»[1]

And Allāh, the Most High says:

﴿وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾﴾

«So when the Qur'an is recited, listen to it and be silent, that you may receive mercy.»[2]

And the words of the Prophet ﷺ:

«إِذَا قَرَأَ الْإِمَامُ فَأَنْصِتُوا»

«When the Imam recites, be silent.»[3]

The only exception to this is the recitation of *Al-Fatihah*

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[1] Abu Dawud no. 823.

[2] *Al-A'raf* 7:204.

[3] Ibn Majah no. 847.

according to the aforementioned *Hadith* and the general meaning of his words:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

«There is no prayer for the one who does not recite Fatihah Al-Kitab.»[1]

Ibn Baz

The Ruling on sending Prayers on the Prophet ﷺ during the Prayer, while the *Imam* is reciting

Q Is it permissible to send prayers on the Prophet ﷺ when the *Imam* recites:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا ﴿٥٦﴾﴾

﴿O you who believe! Send your Salah on him (Muhammad ﷺ) and greet him with the greeting (of As-Salam).﴾?[2]

A If you are behind the *Imam* in prayer and he is reciting aloud, you must be silent and listen to his recitation and do not speak while he is reciting, even if it be mentioning Allāh or a supplication, according to Allāh's Words:

﴿وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُواْ لَهُۥ وَأَنصِتُواْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾﴾

﴿So when the Qur'an is recited, listen to it and be silent, that you may receive mercy.﴾[3]

And the scholars agree that this Verse refers to prayer, while it has been reported in a *Hadith*:

«إِذَا كَبَّرَ الْإِمَامُ فَكَبِّرُوا وَإِذَا قَرَأَ الْإِمَامُ فَأَنْصِتُوا»

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[1] Al-Bukhari no. 756 and Muslim no. 394.

[2] *Al-Ahzab* 33:56.

[3] *Al-A'raf* 7:204.

«When the Imam says: "Allāhu Akbar", then say "Allāhu Akbar" and when he recites, be silent.»[1]

However, if the *Imam* recites this Verse during the Friday *Khuthah*, or *'Eid*, or you heard someone recite it while you are not praying, or you recited it yourself, then it is lawful for you to confirm it by sending prayers on the Prophet ﷺ, just as it is lawful at all other times, and in that there is great virtue.

Ibn Jibreen

The Cure for Whispering in the Prayers

Q I am afflicted by distractions and thoughts about worldly matters while I am praying, whatever I recite from the Qur'an; what is the cure for this?

A We advise you first of all to be careful in your approach to prayer, casting aside (Satanic) whispering and talking to oneself. Secondly, you must seek refuge with Allāh from the accursed Satan, from his urgings, his outpourings, his inspiring and understand the meaning of this. Thirdly, you must concentrate your mind and your thoughts on the Verses, remembrance and supplications you are reciting, so that you are occupied with them to the exclusion of other things. Continue to do this, and hopefully the whispering and talking to oneself will leave you. And Allāh knows best.

Ibn Jibreen

The Ruling on wearing Thin Clothes that do not cover the *'Awrah* in Prayer

Q Thin clothes have become commonplace among the Muslim populace, especially in the summer; and on many occasions we observe people in prayer wearing them,

[1] Muslim no. 404.

and underneath them, they wear short undergarments which only cover half or a third of the thigh. Likewise, some of them wear short vests so that the garment reveals what is below the navel. As your Excellencies know, covering the *'Awrah* is a condition for the acceptance of prayer. Are these (garments) considered to cover (the *'Awrah*)? Inform us, may Allāh bless you.

There is a consensus among the Muslims that it is an obligation upon the worshipper to cover his *'Awrah* in prayer and it is not permissible for him to pray in a state of undress, whether man or woman. And the woman's *'Awrah* covers a wider area than that of the man. The *'Awrah* of a man is between the navel and the knees, and he must also cover the shoulders, or at least one of them, if he is able to do so, for the Prophet ﷺ said to Jabir, may Allāh be pleased with him:

«إِنْ كَانَ الثَّوْبُ وَاسِعًا فَالْتَحِفْ بِهِ وَإِنْ كَانَ ضَيِّقًا فَاتَّزِرْ بِهِ»

«If the garment is wide, then wrap yourself in it, and if it is tight, then wear it as an Izar.»[1]

In the *Hadith* of Abu Hurairah, may Allāh be pleased with him, he ﷺ said:

«لَا يُصَلِّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ»

«None of you should pray in one garment that does not cover anything of his shoulder.»[2]

As for the woman, all of her body is *'Awrah* in prayer, except her face; and scholars have differed over the status of the hands, some of them claiming that it is obligatory to cover them, while others allowed them to be uncovered. The case regarding them is open to argument, but it is better to cover them, in order to avoid the disagreements of the scholars. As

[1] Al-Bukhari no. 361.

[2] Muslim no. 516 and Abu Dawud no. 626.

for the feet, they must be covered in prayer according to the majority of scholars. Abu Dawud - may Allāh have mercy on him - reported on the authority of Umm Salamah, may Allāh be pleased with her, that she asked the Prophet ﷺ: "May a woman pray in a long shirt and a head covering - without an *Izar*?" He ﷺ replied:

«إِذَا كَانَ الدِّرْعُ سَابِغًا يُغَطِّي ظُهُورَ قَدَمَيْهَا»

«*If the long shirt is wide and it covers up her feet.*»[1]

Ibn Hajar - may Allāh have mercy on him - said in *Bulugh Al-Maram*: "And the scholars have authenticated this up to Umm Salamah."

Based on what we have mentioned, it is an obligation upon the man and the woman that their clothes cover the *'Awrah*; and if they are thin and do not cover it, then the prayer is invalid; this includes wearing short undergarments which do not cover the thighs - which is an obligation upon the man - if he does not wear over them something which covers the thighs. In this case, his prayer would be invalid. And likewise, when a woman wears thin garments which do not cover the *'Awrah*, her prayer is invalid.

Prayer is a pillar of Islam and its greatest pillar, after the *Shahadatain*. Therefore, it is obligatory upon all Muslims - men and women - to be meticulous and painstaking therein, to fulfill all of its conditions and to avoid all those things that may cause it to be invalidated. Allāh, the Almighty, the All-Powerful says:

﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾﴾

﴿*Guard strictly (the five obligatory) Salawat (prayers), especially the middle Salah (i.e. the best prayer - 'Asr).*﴾[2]

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[1] Abu Dawud no. 640.

[2] *Al-Baqarah* 2:238.

And Allāh, the Most Glorified says:

﴿وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ﴾

﴿And offer prayers perfectly (Iqamatus-Salat) and give Zakah.﴾[1]

And there is no doubt that being meticulous and painstaking in implementing its conditions and all that Allāh has made obligatory therein is included in the command to guard the prayers and perform them perfectly.

If there is an unrelated man in the woman's presence when she prays, she must cover her face; likewise in *Tawaf*, she must cover the whole of her body, because *Tawaf* comes under the same ruling as prayer. And through Allāh is success attained.

Ibn Baz

The Ruling on carrying Cigarettes in Prayer

Q I observe that some people enter the mosque to pray while they are carrying cigarettes in their pockets. Are they committing any sin by doing this?

A They are not committing any sin regarding the prayer by carrying these cigarettes, because carrying them does not affect the prayer, since cigarettes are clean, not physically impure. But he is guilty of a sin in smoking these cigarettes, because it has become apparent in our time that smoking is forbidden, even though scholars of earlier times may have differed regarding its ruling, some of them allowing it, and some of them declaring it detestable, while others forbade it. But after it was confirmed from the medical viewpoint that it is harmful and that it causes a person to be afflicted with incurable diseases which lead to death, it became clear that it is forbidden, based upon the Words of Allāh, the Most High:

[1] *Al-Baqarah* 2:43.

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

﴿And do not throw yourselves into destruction.﴾[1]

It has been authentically reported from the Messenger of Allāh ﷺ that he forbade eating onions and garlic before going to the mosque, and he said that it is harmful and the angels are harmed by what harms mankind;[2] and when we look at smoking, we find that its smoke is harmful to the body, and that it causes loss of wealth and annoys the people.

Ibn 'Uthaimin

The Ruling on Prayer behind Innovators

Q Some (scholars) rule that it is not permissible to pray behind an *Imam* who is an innovator and disparages many of the *Sunan,* in spite of the fact that the *Hadith* says: "Pray behind every righteous person and every immoral person." So is it permissible to pray behind such an *Imam* or not?

A This *Hadith* which the questioner has indicated: "Pray behind every righteous person and every immoral person." is baseless with this wording. But there is no doubt that prayer behind a person who fears Allāh more and is stronger in religion is better than prayer behind one who scorns the religion of Allāh. And the innovators may be divided into two categories: Those innovators who are guilty of disbelief and those innovators who are not. As for the former, prayer behind them is not correct, because they are disbelievers, while as for the latter, it is subject to the differences of opinion among the scholars regarding prayer behind sinners, but the most authoritative view is that prayer behind a sinner is permissible, unless there is a benefit in

[1] *Al-Baqarah* 2:195.

[2] Al-Bukhari no. 853 and Muslim no. 564.

abandoning prayer behind them, such as when it causes them to abstain from sin, in which case, it is better not to pray behind them.

Ibn 'Uthaimin

The Ruling on Prayer behind an *Imam* Who performs Sleight of Hand Tricks

It has been discovered that the *Imam* who leads us in prayer in our village mosque uses talismans and practices sleight of hand tricks. Am I guilty of any sin in praying behind him?

Essentially in this matter, we have to say that every person from among the Muslims whose prayer is correct is allowed to act as *Imam*, especially if the people are ignorant of the situation of the *Imam*. As for those whose prayers are not accepted, such as the people of innovation, whose innovations reach to the level of disbelief, prayer behind them is not accepted, because their prayer is not accepted. And regarding this man who practises sleight of hand tricks, and uses talismans, we say: He is practising two things - the use of talismans and sleight of hand. As for the latter, it is forbidden without any doubt, because of the cheating which it entails, and it might even include that which takes it to the level of disbelief, such as when they employ the devils and draw close to them by sacrificing to them and supplicating them and the like. As for the talismans, if they are from the Qur'an or lawful supplications, the scholars have disagreed regarding it. Some of them have permitted it, while others have forbidden it, but it is not despised to pray behind an *Imam* who uses them. However, if the talismans are polytheistic, innovatory incantations, then it is not permissible to use them, by unanimous agreement; and that person must turn to Allāh, the Most High in repentance from what he has done and abstain from doing it again.

Ibn 'Uthaimin

My Young Children pray, but My Wife Refuses to pray

Q My young children, the oldest of whom is not yet three years stand behind me when I pray in the house; and I do so in order to teach them how to pray, and this is without them performing *Wudhu'*. Is this permissible? And what should I do regarding my wife, who is sometimes negligent in the performance of her prayers?

A The answer to the first part of the question is that it is permissible for a person to teach his children the prayer, both by word and example. This is why, when the pulpit was made for the Prophet ﷺ he ascended it and began to pray on it, and when he wanted to prostrate, he descended from it and prostrated on the ground, then he ﷺ said:

«إِنَّمَا فَعَلْتُ هٰذَا لِتَأْتَمُّوا بِي وَلِتَعْلَمُوا صَلَاتِي»

«I only did this in order that you follow my example and that you learn my prayer.»[1]

He should also teach them how to make *Wudhu'*, so long as they understand. However, I do not think that children of the age mentioned by the questioner, that is, the eldest of them being three years of age, understand what is required. And the Prophet ﷺ commanded us to order our children to pray from the age of seven years and to beat them if they do not pray by the time they are ten years old.

As for the answer to the second part of the question, which is that the wife does not pray, the answer is that it is upon the husband to command her to pray and to discipline her therein; but if she insists upon not praying, in that case, she will be a disbeliever - we seek refuge with Allāh from that - and in this case the marriage will be annulled and she will not be

[1] Ahmad 5:399.

permissible to him so long as she abandons prayer, because Allāh, the Most High says:

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

﴿Then if you ascertain that they are true believers, send them not back to the disbelievers. They are not (lawful) wives for the disbelievers, nor are the disbelievers lawful (husbands).﴾[1]

So it is not permissible for a Muslim to marry a disbelieving renegade from Islam; and should this apostasy take place after the marriage, then the marriage is annulled, then if she returns to Islam before the expiry of her *'Iddah*[2] then she will (still) be his wife, but if not, then she must part from him.

Ibn 'Uthaimin

The Prayer of Children in the Mosque

Q Is it permissible for children of less than ten years of age to pray in the mosque in the middle of the row, when they are wearing short trousers or diapers worn by those of three or four years of age, and is it permissible for the *Imam* to pray in a sheet?

A It is permissible for a boy who is rational and reasoning to pray in the row after he has been trained and he has learned the deference and respect required by the mosque and the worshippers, with the condition that he does not indulge in horseplay, and that he is in a state of complete physical purity. It is better for the boys to be behind the men, unless it is feared that gathering them together will cause a lot of horseplay and laughing, which will annoy the other worshippers, then they

[1] *Al-Mumtahanah* 60:10.

[2] *'Iddah*: The prescribed waiting period for a woman following divorce, during which she may not marry.

must be separated. As for those under the age of reason and rationality, they should not be allowed to enter the mosque at prayer time or during the *Khutbah*, because they do not understand the sanctity of the mosque. And regarding the prayer of the *Imam* or anyone else in one garment, such as a *Rida'*, that is a sheet, there is no objection to it, as long as it covers the *'Awrah*; but it is better to wear an *Izar* or trousers under it, to prevent any of the *'Awrah* from being revealed.

Ibn Jibreen

The Ruling on Interrupting the Prayer to Open the Door

Is it permissible to interrupt the prayer in order to open the door or to answer the telephone?

You are required to pray in the mosque with the congregation, but if you were delayed due to some valid excuse, then you began the prayer, it is not allowed for you to interrupt it due to a knock (on the door) or the telephone or anything else. However if the knocking annoyed you and you feared that it will upset your concentration, it is allowed for you to interrupt the prayer, if you are unable to open the door while you are praying, and there is no one else present.

Ibn Jibreen

The Ruling on wearing Gloves in Prayer

What is the ruling on wearing gloves in prayer, especially if he is acting as *Imam*?

It is permissible for men and women to wear gloves in prayer and outside it, for the *Imam* or anyone else, because he may be in need of them due to cold or the like, and no prohibition has been reported, except for the woman in *Ihram*.

Ibn Jibreen

The Ruling on Combining the Prayers without an Excuse

Q Is it permissible to combine the *Zuhr* and *'Asr* prayers every day?

A It is not permissible to combine the afternoon or the evening prayers without a valid excuse, such as continuous travel or rain which soaks the clothes and causes mud to adhere to the feet, or such as illness which makes *Wudhu'* a burden etc.

Ibn Jibreen

The Ruling on praying on Land which is not Level

Q What is the ruling on praying on land which is not level, such as on hills and slopes, where it is difficult for the worshipper to stand straight and to bow and prostrate?

A It is not permissible to perform prayer in a place which is not level, since it is not possible to achieve calmness and humility, which is the essence of the prayer.

However, if the congregational mosque becomes crowded and the people form rows outside it, and there are depressions and raised areas on the ground which they cannot flatten, then it is permissible to pray therein by virtue of necessity.

Ibn Jibreen

The Ruling on One Who prayed while He was *Junub*

Q I was in a state of post-sex impurity and I prayed *Fajr*, *Zuhr*, *'Asr*, *Maghrib* and *'Isha'* (forgetting that I was *Junub*) and I did not remember until the following day. Should I repeat my prayers, or were they correct due to forgetfulness?

You must repeat the prayers, because whoever prays while he is in a state of minor or major impurity, his prayer is invalid, even if it were due to forgetfulness, because he was negligent in his prayers. 'Umar bin Al-Khattab repeated his prayer when he remembered that he had had a nocturnal emission and had not made *Ghusl*.

Ibn Jibreen

Whoever Broke Wind during Prayer

If a man came to prayer, and during the prayer he broke wind, should he leave, or wait until the prayer is over and then repeat it, even though it be in the final *Tashahhud*?

It has been reported in a *Hadith*:

«إِذَا أَحْدَثَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيُمْسِكْ بِأَنْفِهِ وَلْيَنْصَرِفْ»

«If any of you breaks wind during prayer, he should hold his nose and leave the prayer.»[1]

Based upon this, it is clear that the one who breaks wind must leave the prayer and go to renew his ablution. However, if he is in the front row, and it is difficult for him to pass through the rows, he may remain until the end of the prayer, then repeat it. And there is no difference between breaking wind at the beginning of the prayer and in the final *Tashahhud*.

Ibn Jibreen

The Ruling on praying behind Grave Worshippers

What is the ruling on praying behind an *Imam* who believes that a righteous inhabitant of the grave

[1] Abu Dawud no. 114 and Al-Bayhaqi no. 3468.

possesses the power to benefit or harm?

It is not permissible to pray behind him, and the prayer will not be correct, because believing that the dead can benefit or harm is major *Shirk* in matters of Lordship, and their supplication of them, seeking aid from them, making vows to them and sacrificing for them are all major *Shirk* in matters of worship.

The Permanent Committee

Prayer behind the *Imam* with a Different Intention

I came to the mosque and found the *Imam* was already praying the *'Asr* prayer, and I had not yet performed the *Zuhr* prayer, so I prayed with him with the intention of *Zuhr*. After I had completed the prayer with the congregation, I performed the *'Asr* prayer alone. Is this permissible?

There is no objection to this prayer. It is permissible to perform the *Zuhr* prayer while the *Imam* is performing the *'Asr* prayer and vice versa, because they both consist of the same number of *Rak'ahs* - and a different hidden intention does not harm.

The Ruling on combining the Two Evening Prayers during Rain and for Business

Is it permissible to combine the *Maghrib* and *'Isha'* prayers on rainy nights, when there is a lot of mud on the road to the mosque? And is it permissible for the businessman to combine them, bring the *'Isha'* prayer forward to *Maghrib* time, in order for his shop to remain open after it?

It is permissible to combine the two night prayers due to rain, if it is heavy and continuous, or if the roads are full of mud and mire and slipperiness and the way is unlit and the

cold is severe. As for the merchants combining their prayers in order to keep their shops open all the time, it is not permissible; instead, they must be closed during prayers.

Ibn Jibreen

The Ruling on Walking during the Prayer in Order to Close up a Gap in the Ranks

If I saw a gap in the row in front of me, is it permissible for me to move in order to close up the space if I have already made the opening *Takbir*?

It is permissible to advance to the row in front of you, in order to fill a gap, because this is considered to be connecting the ranks, and whoever joined a row, Allāh will establish a connection to him. This is so, even if it required one to take a step or two, because this is a small movement, which is harmless. And Allāh knows best.

Ibn Jibreen

The Ruling on praying more than One Obligatory Prayer with a Single Ablution

Is it permissible for us to pray two obligatory prayers with a single ablution, without intention?

Yes, it is permissible for a person to pray the *Zuhr* prayer for example, after making *Wudhu'*, then when the time comes for *'Asr* prayer, if he is still in a state of purity, to pray that prayer with the ablution of *Zuhr*, even if he did not make the intention when he performed the ablution to pray two obligatory prayers. This is because the ablution that he made for *Zuhr*, removed any impurities from him; and if impurity is removed, it does not return without cause, which is any of the well known things which nullify *Wudhu'*.

Indeed, when a person performs *Wudhu'*, without the intention of prayer, such as when he does so in order to remove impurity only, he may pray as much as he wishes of the obligatory and the non-obligatory prayers, until his ablution is invalidated.

Ibn 'Uthaimin

The Locations during Prayer where the Hands should be raised

What is the ruling on raising the hands in prayer, and when should it be done?

The hands should be raised at four points during the prayer: when making the opening *Takbir*, when bowing, when straightening up from the bowing, and when standing up from the first *Tashahhud*.

The raising of the hands should coincide with the start of the saying: "*Allāhu Akbar*"; he may also raise them and then say "*Allāhu Akbar*", or say: "*Allāhu Akbar*" and then raise them. As for when bowing, when he wants to go into the bowing, he should raise his hands, then bow and place his hands on his knees. When straightening up from bowing, he should lift his hands from his knees, raising them until he is standing straight, then place them on his chest. On rising from the first *Tashahhud*, he should raise them to the level of his shoulders, once he is standing, as he did when making the opening *Takbir*. He should not raise his hands at any point other than these four. As for raising the hands during the funeral prayer, it is prescribed in every *Takbir*.

Ibn 'Uthaimin

Whoever caught the Final *Tashahhud* with the *Imam*

A person joined the *Imam* in the final *Tashahhud*; should he suffice himself with the recitation of the

Tashahhud or send blessings on the Prophet ﷺ and supplicate - and what is the evidence?

If he catches the *Imam* in the *Tashahhud*, he should join with him and recite the *Tashahhud* to the end, because he sat in this position in order to follow the *Imam*, so he should follow him in the sitting and in the prescribed remembrance therein.

If he restricts himself to the first *Tashahhud*, then I hope that there is no objection to it, but it is better to continue until he completes it. This is covered by the generality of the Prophet's words:

«فَمَا أَدْرَكْتُمْ فَصَلُّوا»

«*And whatever you catch (of the congregational prayer), then pray it.*»[1]

- and his words:

«إِذَا أَتَى أَحَدُكُمْ الصَّلَاةَ وَالإِمَامُ عَلَى حَالٍ فَلْيَصْنَعْ كَمَا يَصْنَعُ الإِمَامُ»

«*If any of you comes to the prayer while the Imam is in a position, he should do as the Imam does.*»[2]

Ibn 'Uthaimin

The One Whose Garment hangs down below His Ankles is a Sinner, but His Prayer is Correct

What is the ruling on praying in a garment which covers the ankles, and is prayer behind one who wears such a garment correct, even though this person knows the *Hadiths* which prohibit it? Inform us, and may Allāh reward you with goodness.

[1] Muslim nos. 602 and 603.

[2] At-Tirmithi no. 591.

The prayer of one whose garment hangs below his ankles is correct, but he is guilty of sin, and he must be advised and warned against that which Allāh has forbidden.

It is an obligation upon the Muslim to make sure that his clothing does not hang down below his ankles, as the Prophet ﷺ said:

«مَا أَسْفَلَ مِنَ الكَعْبَيْنِ مِنَ الإِزَارِ فَهُوَ فِي النَّارِ»

«Whatever hangs down below the ankles from the Izar will be in the Hell-Fire.»[1]

The ruling on all clothes including long shirts, trousers and cloaks is the same as that of the *Izar*. It has been authentically reported from the Messenger of Allāh ﷺ that he said:

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: المُسْبِلُ وَالمَنَّانُ فِيمَا أُعطِيَ وَالمُنَفِّقُ سِلْعَتَهُ بِالْحِلْفِ الكَاذِبِ»

«There are three to whom Allāh will not speak on the Day of Resurrection, nor will He look at them, nor will He purify them, and upon them is a painful punishment: The one who lets his garments trail, Al-Mannan,[2] *and the one who sells his wares by falsely swearing about them.»*[3]

That is regarding the duty upon men; as for the woman, she must cover her feet with socks when she goes out to the market, or use a long, flowing dress. Likewise, in the house, if there are any non-blood related men present, such as her brother-in-law or the like. And through Allāh is attained success.

Ibn Baz

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[1] Al-Bukhari no. 5787.

[2] *Mannan*: One who does good deeds and speaks about them a lot.

[3] Muslim no. 106.

The Ruling on the Prayer of One Whose Garment hangs down

Q If the robe or trousers are long, hanging down below the ankles, is prayer in it correct?

A If trousers hang down below the ankles, then it is forbidden, according to the *Hadith* of the Prophet ﷺ which states:

«مَا أَسْفَلَ مِنَ الكَعْبَيْنِ مِنَ الإِزَارِ فَهُوَ فِي النَّارِ»

«Whatever hangs down below the ankles from the Izar will be in the Hell-Fire.»[1]

- and what the Prophet ﷺ said about the *Izar* applies equally to other garments. In accordance with this, a person must shorten his trousers or any other garment so that it is above the ankles. If he prays with a garment that hangs below the ankles, the scholars differ as to the correctness of his prayer. Some consider his prayer correct, because he has performed the obligation, which is to cover his *'Awrah*, while others hold the view that his prayer is not correct, because he has covered his *'Awrah* with a prohibited garment, and they (i.e. those who hold this view) hold the view that one of the conditions of covering is that it be a permissible garment. So a person who prays in a long garment is at risk, and he should fear Allāh, the Almighty, the All-Powerful and shorten his clothing, so that it is above his ankles.

Ibn 'Uthaimin

The Ruling on Combining the Prayers without a Valid Excuse

Q Is it permissible to combine the prayers without any excuse?

[1] Al-Bukhari no. 5787.

It is not permissible to combine the prayers without a valid excuse, based upon Allāh's Words:

﴿فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴿١٠٣﴾﴾

﴿But when you are free from danger, offer prayers perfectly (Iqamatus-Salat). Verily, the prayer is enjoined upon the believers at fixed hours.﴾[1]

And the Prophet ﷺ defined the prayer times and fixed a time for each prayer. Therefore bringing forward a prayer from its time or delaying it from its time without an excuse is exceeding the bounds of Allāh, the Almighty, the All-Powerful. And Allāh, the Most High says:

﴿وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٢٩﴾﴾

﴿And whosoever transgresses the limits ordained by Allāh, then such are the Zalimun (wrongdoers etc.).﴾[2]

and:

﴿وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ﴾

﴿And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself.﴾[3]

Therefore, it is required of every person to perform the prayers at their correct time; but if there is some pressing necessity and it becomes difficult for him to pray each prayer at its correct time, then there is no sin in that case if one combines the *Zuhr* and *'Asr* prayers - either by bringing forward the *'Asr* prayer to *Zuhr* time, or by delaying the *Zuhr* prayer until *'Asr* time, whichever is easiest for him. And he may combine the *Maghrib* and *'Isha'* prayers, either by bringing forward the *'Isha'* prayer

[1] *An-Nisa'* 4:103.

[2] *Al-Baqarah* 2:229.

[3] *At-Talaq* 65:1.

to *Maghrib* time, or by delaying the *Maghrib* prayer until *'Isha'* time, whichever is easiest for him, according to the statement of Ibn 'Abbas, may Allāh be pleased with him: "The Prophet ﷺ combined the *Zuhr* and *'Asr* prayers and the *Maghrib* and *'Isha'* prayers in Al-Madinah, without it being due to fear or rain."[1] He was asked about this and he said: "He wished not to cause difficulty to his people." - That is, that he not cause them difficulty by abandoning the combining of prayers; and this is an indication from Ibn 'Abbas, may Allāh be pleased with him, that it is not permissible to combine the prayers, unless not doing so would cause difficulty and hardship. This is what is obligatory, because when a person combines two prayers without legal cause, his combined prayer performed at other than its stated time is not accepted by Allāh and is not correct. This is because he performed a deed that is not from the religion of Allāh and His Messenger ﷺ. It has been authentically reported from the Prophet ﷺ that he said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever performed a deed which is not in conformity with this matter (i.e. this religion) of ours, will have it rejected.»[2]

Ibn 'Uthaimin

The Opening Supplication is a Sunnah in Every Prayer except the Funeral Prayer

Q Is it obligatory to recite the opening supplication in every prayer?

A The opening supplication is as follows:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ»

[1] An-Nasa'i no. 603.

[2] Muslim no. 1718.

«Glorified and Praised be You, O Allāh! Your Name is Blessed and Your Majesty is Exalted and none has the right to be worshipped but You.»[1]

It is not obligatory to recite it, but it is a highly recommended Sunnah after the opening *Takbir* and before the recitation; but it is not prescribed in the funeral prayer alone. It is only a Sunnah to recite in the other prayers in which there is bowing and prostrating, such as the obligatory prayer and the prescribed non-obligatory prayers, *Witr*, Friday prayer, the two *'Eid* prayers, rain prayer, the eclipse prayer, *Tarawih* prayers and the like.

The opening supplication has been reported with other than the aforementioned wording, so whoever opened his prayer with any one of the supplications and remembrance which have been reported, there is no objection to it.

Ibn Jibreen

It is an Obligation upon the One Who prays behind the *Imam* to follow Him

Q Is it permissible for a person to perform *Sajdatut-Tilawah*[2] behind the *Imam*, if the *Imam* recites a Verse in which there is *Sajdatut-Tilawah*, if the *Imam* does not prostrate, and what should he do if he prostrates, bearing in mind that he is contradicting his *Imam*?

A It is an obligation on the one who is led in prayer to follow the *Imam* in all of his actions, so if the *Imam* prostrates, he should do likewise, and if the *Imam* does not prostrate, then neither should he.

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[1] At-Tirmithi no. 243.

[2] *Sajdatut-Tilawah*: The prostration of recitation: There are certain Verses in the Qur'an in which prostration is mentioned, at which point, it is a Sunnah for the reciter to stop his recitation and prostrate.

It is not permissible for him to prostrate alone while the *Imam* is continuing his recitation; this is in the audible prayers, but as for the silent prayers, such as *Zuhr* and *'Asr*, it is disliked for the *Imam* or the one led in prayer to recite a Verse in which there is a prostration, but if he recites it, neither the *Imam* nor those behind him should prostrate, because this is in contradiction (to the Sunnah) and it causes confusion. After he has performed the *Taslim*, he may prostrate.

If the *Imam* recites a Verse of prostration in the audible prayers, and he (the worshipper behind him) does not prostrate while the *Imam* prostrates, if it is due to ignorance, then it is pardoned, but if it was done with the knowledge that he should not do this, then his prayer is invalid and he must repeat that prayer. And Allāh knows best.

Ibn Jibreen

The Ruling on Praying between the Pillars of the Mosque

Q Is it permissible to break the row in the congregational prayer with the mosque's pillars, if it is full of worshippers?

A There is no doubt that it is preferable that the rows be tightly formed, (the worshippers) standing next to each other, not far apart; and this is the Sunnah.[1]

The Prophet ﷺ ordered (the Companions) to form up tightly and to close up the gaps. And the Companions, may Allāh be pleased with them, used to avoid the rows between the pillars,

[1] There are many *Hadiths* regarding the correcting and arranging of rows. Some of them are: *Sahih Al-Bukhari*, The Book of *Adhan*, Chapter 'Standing of Rows for Prayer', *Hadith* 723; *Sahih Muslim*, The Book of *Salat*, Chapter 'Arranging of Rows', *Hadith* 433; *Abu Dawud*, Chapters about Rows, Chapter 'Arranging of Rows', *Hadith* 667. Imam Ibn Hibban and Ibn Khuzaimah, have reported it to be *Sahih*.

because doing so caused some of the ranks to be separated from others. But if there is a need for it, as in the question, due to the mosque being crowded with worshippers, then there is no objection in such a situation for them to form rows between the pillars, because exceptional circumstances are governed by special rulings, and necessity and need also have special rulings.

Ibn 'Uthaimin

The Ruling on One behind the *Imam* saying: "We have sought Allāh's Aid" when the *Imam* recites: "...and Your Aid we seek."

Q Some people praying behind the *Imam*, when the *Imam* recites in *Surah Al-Fatihah*:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥﴾

"(It is) You Alone Whom we worship and Your Aid we seek."

they say: "We have sought Allāh's Aid" aloud. What is the ruling on this?

A The ruling on this is that it is not permissible for the one led in prayer to say this, and there is no proof for it, because when the reciter of *Al-Fatihah* says:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥﴾

﴿(It is) You Alone Whom we worship and Your Aid we seek.﴾

he is confirming for himself and his soul that he does not worship any deity except Allāh and that he does not seek aid from any but Him. Therefore it is required of those who pray behind him to say: *"Ameen"* when the *Imam* says:

﴿وَلَا ٱلضَّآلِّينَ ۝٧﴾

﴿...nor those who went astray.﴾

That alone is what is required. As for these words which they say, they are not prescribed, and it also annoys those around him.

Ibn 'Uthaimin

The Ruling on repeating the same *Surah* and the Ruling on lengthening one Pillar of the Prayer but not the Others

Q What is the ruling on repeating the same *Surah* in the prayer? And what is the ruling on lengthening the prostration more than the bowing? And what is the ruling on making one *Rak'ah* longer than the others?

A There is no objection to repeating the same *Surah* within the *Rak'ah* but it contradicts what is more fitting; it is better to recite another *Surah*, whether it be within the same *Rak'ah* or in two *Rak'ahs*. What is customary from the time of the Prophet ﷺ until now is to recite one *Surah* in the *Rak'ah* or a number of Verses, then in the following *Rak'ah*, another *Surah* or Verses; but there is no objection to repeating them, based upon the generality of Allāh's Words:

﴿فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ﴾

﴿So recite you of the Qur'an as much as may be easy for you.﴾[1]

As for the bowing and the prostration, it is permissible to prolong them for the individual worshipper according to his zeal, even if it be very much. But as for the *Imam*, the least perfect thing is for him to say: *"Subhana Rabbial-A'la"*

[1] *Al-Muzzammil* 73:20.

(Glorified be my Lord, the Most High) three times and the most perfect thing is for him to say it ten times. The one praying behind the *Imam* should glorify Allāh for as long as the *Imam* remains bowing or prostrating. It is permissible to make some of the *Rak'ahs* longer than others, but the Sunnah is for the first *Rak'ah* to be longer than the second in recitation; and in the bowing and the prostrations, the pillars of the prayer should be of similar length.

Ibn Jibreen

The Ruling on *Qunut* in *Fajr* Prayer

Q I am a Muslim girl who has lived here in Saudi Arabia for about six years, and in our country, when we perform the *Fajr* prayer, we recite *Qunut*. Here, I have seen them praying *Fajr* without *Qunut*. What is the ruling on the recitation of *Qunut* in *Fajr*?

A The Shafi'is hold that it is preferred to recite *Qunut* always in the second *Rak'ah* of the *Fajr* prayer, after straightening up from the bowing position. As evidence they cite the *Hadith* in which it was reported that the Prophet ﷺ continued to recite *Qunut* in the dawn prayer until he departed the life of this world,[1] and because no report reached them of what he used to recite in *Qunut*, they used the *Hasan Hadith* in which it was reported that in the *Qunut* of *Witr*, he used to say:

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ»

«O Allāh! Guide me among those whom You have guided...»[2]

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[1] Ahmad 3:162.

[2] Abu Dawud nos. 1425, 1426, At-Tirmithi no. 464 and Ahmad 1:119, 200.

Imam Ahmad and others held that *Qunut* is not prescribed in *Fajr* prayer unless some calamity befalls the Muslims, such as an attack by their enemies or due to fear or some general illness or the like. This is because it was reported from the Prophet ﷺ that he made *Qunut* for a month, invoking (Allāh) upon some Arab tribes who had killed some of the Companions, may Allāh be pleased with them, then he stopped it. They said that what he continued to do was to stand for long periods in prayer as in Allāh's Words:

﴿وَقُومُوا لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾﴾

﴿And stand before Allāh Qanitin (with obedience).﴾[1]

At any rate, whoever always made the *Qunut*, following the Shafi'i school, should not be criticized, although the correct view is that it is not prescribed, and it has not been confirmed from the Prophet ﷺ that he continued it. Therefore it appears that it is disliked, if it is done without cause. And Allāh knows best.

Ibn Jibreen

Lowering the Hands in the Prayer is against the Sunnah

Q What is the ruling on lowering the hands in prayer?

A Lowering the hands in prayer is against the Sunnah. The Sunnah for the worshipper is to place the right hand on the left hand; and it has been authentically reported in *Sahih Al-Bukhari* in the *Hadith* of Sahl bin Sa'd that he said: "The people were ordered to place the right hand over the left forearm in prayer."[2]

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[1] *Al-Baqarah* 2:238.

[2] Al-Bukhari no. 740.

And this is a general order, unless he stops it in order to bow, which requires him to place his hands on his knees, or prostrate, in which the hands are on the floor, or the sitting, in which the hands are on his thighs. But as long as he remains standing, the right hand should be on the left forearm before bowing and after bowing.

Ibn 'Uthaimin

This is not Correct

Q I have heard many people saying that if there is no sign of prostration (i.e. a scar or callous) on the forehead when someone reaches forty years of age or more, this means that the prostration is not correct, or it is not complete; what is the correctness of this?

A This is not correct; in fact, Allāh, the Most High accepts the prostration from the worshipper if he does it sincerely for his Lord, even if there is no sign of prostration on his head - neither before forty years, nor after it. This is because it does not appear in most people, especially in these days, due to the presence of carpets and soft rugs. And it is not obligatory for any sign to appear on the forehead, nor is the prostration invalid due to its absence.

Ibn Jibreen

The Ruling on delaying the Prayer

Q What is the ruling on one who prays *Fajr* two hours before *Zuhr* for example, bearing in mind that he was sleeping during the whole period?

A It is not permissible to delay the *Fajr* prayer from its stated time, unless it was due to sleeping. But sleeping may not be an excuse for every person, because he is able to go to bed early so that he is able to awake for prayer, and he is

able to ask one of his parents or one of his brothers or one of his neighbors or others to wake him. In this way, he will take care in his prayers and busy his heart with it, so that when the time for it approaches, he will feel it, even if he is sleeping. The one who never prays *Fajr* until dawn, has not the least care for it in his heart. In any case, man is commanded to perform the prayers as early as possible, so if he sleeps (through the prayer), he must go to bed early so that he may get up for it at its proper time, and likewise the one who forgets.

Ibn Jibreen

Delaying the *'Isha'* Prayer

Q What is the ruling on delaying the *'Isha'* prayer until a late hour?

A It is better for the *'Isha'* prayer to be delayed to its later time. The more it is delayed, the better, unless it be for a man, because if a man delays it, he misses the congregational prayer, and it is not permissible for him to delay it and miss the congregational prayer. As for women in their houses, the more they delay the *'Isha'* prayer, the better it is for them, but they should not delay it past midnight.

Ibn 'Uthaimin

Is my Prayer Correct?

Q I entered the mosque during the *'Asr* prayer and caught the congregational prayer, but I missed the first *Rak'ah*. When the *Imam* finished praying the third *Rak'ah*, he forgot to stand for the fourth *Rak'ah*, and the worshippers (behind him) did not notice, and he made the *Taslim*. So I stood and prayed the *Rak'ah* I missed, then when I reached the prostration, the other worshippers alerted the *Imam* to the fact that he had not completed the prayer and they stood

up and completed the fourth *Rak'ah*. I completed my prostration, joined them, bowed with them, sat with them in the *Tashahhud*, and prostrated the prostration of forgetfulness with them, and we all made the *Taslim* together. Was my prayer correct or not?

In this situation, it was incumbent upon you to inform the *Imam* that he had not completed the prayer as soon as you became aware of it. Since you stood up and you were unsure about it, there is no sin upon you, but it would have been better for you to continue praying alone and complete the remainder of the prayer. However, joining them after you had prayed a *Rak'ah* alone, as you did, was for a permissible reason since he made the *Taslim* and it was permissible for you to separate from his *Taslim* and then return with him like the rest of the worshippers.

Ibn Jibreen

The Ruling on delaying the Prayer due to Sleep

I am a young girl who often misses the *Maghrib* prayer due to sleep, then I make it up in the morning or at a later time. What is the ruling on this?

The ruling is that it is not permissible for anyone to be so careless in prayer that the time for it ends. If a person was sleeping, he can charge someone with the responsibility of waking him so that he may pray, and he must do so. So it is incumbent on this young girl to encourage one of her family members to wake her. But if she is forced by circumstance, because her sleep is very deep, and she has prayed the *Maghrib* prayer, but fears that she will be overcome by sleep before *'Isha'* and be unable to pray it before *Fajr* time, there is no sin upon her if she performs the *Maghrib* and *'Isha'* prayers together so that she does not miss praying the *'Isha'* prayer at its stated time. This would only be allowed due to some

exceptional circumstances, such as if she had stayed awake for a number of nights, or she was afflicted by illness etc.

Ibn 'Uthaimin

Whatever the Latecomer caught of the Prayer with the *Imam* is the Beginning of his Prayer

Q If a man began to pray with the *Imam*, but he missed two of a four-*Rak'ah* prayer, should he make his intention to pray the last two *Rak'ahs* on the basis that they are the first two for him? Or, should he pray them and then make up what he missed, with the intention that they are the first two *Rak'ahs* for him.

A The correct view is that what he catches of the prayer with the *Imam* is the beginning of his prayer and what he makes up is the end of the prayer. So if he catches two *Rak'ahs* from the *Zuhr* prayer, and he is able to recite *Surah Al-Fatihah* and another *Surah* with the *Imam*; and if the *Imam* makes the *Taslim*, he should stand up and make up what he has missed. Then he should only recite *Al-Fatihah*, because he is making up the end of the prayer, according to the words of the Prophet ﷺ:

«فَمَا أَدْرَكْتُمْ فَصَلُّوْا وَمَا فَاتَكُمْ فَأَتِّمُوا»

«And whatever you catch of the prayer, pray it, then whatever you missed, complete it.»[1]

Ibn 'Uthaimin

Making up what One has missed

Q If I missed the prayer time and I wish to pray one prayer with another, for example, I pray *Zuhr* with *'Asr*,

[1] Al-Bukhari no. 636 and Muslim nos. 602, 603.

what should I pray first?

A You should perform the prayer you have missed, such as *Zuhr* before *'Asr* or *Maghrib* before *'Isha'*. However, if you found the people in the mosque already praying *'Asr*, you may join with them with the intention of praying the *Zuhr* which you missed, then pray the *'Asr* prayer after it, as both prayers are of equal length and character. And Allāh knows best.

Ibn Jibreen

He was *Junub* and He did not perform *Ghusl*

Q I used to masturbate and I did not make *Ghusl* and I would pray and fast without *Ghusl*, as I did not know that it was an obligation upon me to make *Ghusl* due to this action of mine, and I do not know how many *Rak'ahs* I prayed (in this state).

A You have committed a grave error, because masturbation is forbidden, even though some scholars permit it for those who fear that they may commit adultery. Secondly, you have made a mistake by not asking about the ruling. However you are pardoned due to ignorance, the passing of time, and the difficulty of making up the many prayers (you have missed). But you should perform as many non-obligatory prayers and acts of worship as you can, and Allāh will pardon what has passed. And Allāh knows best.

Ibn Jibreen

The Ruling on saying: "Verily, Allāh is with the patient ones" by Those Who enter while the *Imam* is bowing

Q Is it permissible for a man who came to the prayer while the people are bowing, and he wanted to catch

the bowing, to say: "Be patient, for verily, Allāh is with the patient ones," addressing the *Imam* in a loud voice?

This should not be done, whether he says: "Be patient, for verily, Allāh is with the patient ones" or to clear one's throat, or to bang on the floor with one's foot or any such like action in order to inform the *Imam* that he has entered. He should enter quietly and calmly, without haste, according to the *Hadith* of the Prophet ﷺ:

«إِذَا سَمِعْتُمُ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ وَلَا تُسْرِعُوا فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

«When you hear the Iqamah, then walk to the prayer and do not hurry, and whatever you catch of the prayer, pray it, then whatever you missed, complete it.»[1]

This *Hadith*, or its meaning, oblige you to come to prayer calmly, to join the row and pray with the *Imam*. Whatever you catch you should pray, and whatever you miss, you should make up for it. This is what the Prophet ﷺ ordered. As for this annoyance and irritation to the *Imam* and the worshippers, it is an innovation that was not practiced in the time of the Companions, may Allāh be pleased with them, and it should not be done.

Ibn 'Uthaimin

The Latecomer should not take into Account the (unintentional) Addition made by the *Imam* in Prayer

A man entered the prayer with the congregation and he prayed one *Rak'ah* with the *Imam*, then the *Imam* made the prostration of forgetfulness and made the *Taslim*. While he was making up what he missed of the prayer, he came to know that the *Imam* had prayed an extra *Rak'ah*. So was it

[1] Al-Bukhari no. 636, Ahmad 2 :532 and Al-Bayhaqi 3 :93.

permissible for this man to count that extra *Rak'ah* (which the *Imam* prayed), or should he have started the prayer from the beginning, without counting that extra *Rak'ah* which the *Imam* prayed?

If the *Imam* prayed an extra *Rak'ah* due to forgetfulness, it is upon the latecomer not to count it. This is because it was prayed due to a mistake by the *Imam*, according to the most authoritative of two opinions held by the scholars. So he should perform the whole prayer and make the prostration of forgetfulness after completing what he had missed, if he did not do so with the *Imam*; but if he prostrated with the *Imam*, that is enough for him. And Allāh is the Granter of success.

Ibn Baz

The Ruling on reciting quietly in the Audible Prayers

Is it permissible to not recite aloud, for example, in the *'Isha'* prayer?

Recitation aloud is prescribed for the *Imam* in the night prayer, so that the worshippers may hear and gain benefit from it. Should he forget to recite aloud, he does not have to prostrate for it. And there is no need for the one who is praying alone to recite aloud, because he is reciting to himself only; but if he recites aloud, there is no harm in it - so long as it does not cause annoyance to someone reciting (the Qur'an), or another worshipper or a sleeper - and he finds that reciting aloud strengthens his soul and makes his heart more attentive.

Ibn Jibreen

He remembered the *'Asr* Prayer at the Time of the Call to *Maghrib* and so He delayed it until after *Maghrib*

Q We forgot to pray *'Asr* and we did not remember it until we heard the *Athan* for *Maghrib*, so we prayed *'Asr* after performing the *Maghrib* prayer. What is the ruling on this?

A If a person forgot to perform a prayer, or he slept through it and there was nobody to wake him or remind him until the time for it had ended, then he should do as the Prophet ﷺ said:

«يُصَلِّيهَا إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

«He must make up for it as soon as he remembers it, and there is no expiation for it except this.»[1]

In such circumstances as those which befell the questioner, he should begin first with the *'Asr* prayer and then *Maghrib*, so as to maintain the correct order, in accordance with what Allāh, the Almighty, the All-Powerful has ordained. This is because when the Prophet ﷺ missed prayers on one of the days of the battle of the Trench, he made them up in order. And it has been authentically reported from him ﷺ that he said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

«Pray as you have seen me praying.»[2]

Based upon this, when you came to the mosque while the people were praying *Maghrib*, you should have joined them with the intention of *'Asr* prayer. Then when the *Imam* made the *Taslim* for the *Maghrib* prayer, you should have stood up and completed the remainder of the *'Asr* prayer; thus the

[1] Al-Bukhari no. 597 and Muslim no. 684.

[2] Al-Bukhari no. 631.

prayer would have been *Maghrib* for the congregation, but *'Asr* for you. There is no harm in this - I mean the difference between the intention of the *Imam* and that of the worshipper, because the actions are the same, and the differing which the Prophet ﷺ forbade between the *Imam* and the worshippers was in the actions, not the intention. But since what you did, performing the *Maghrib* prayer before *'Asr* was done out of ignorance, there is no harm for you in it.

Ibn 'Uthaimin

Whoever prayed *Fajr* after Sunrise should recite aloud

Q If some people slept through the *Fajr* prayer and did not wake until after sunrise, should they recite aloud or not?

A They should pray it when they awake and they should not delay it, and they should recite aloud therein, just as if they were praying it at the correct time.

Ibn Jibreen

The Ruling on Breaking off the Prayer for Some Necessity

Q I was praying the *Dhuha* [1] prayer in my house, and after I had made the opening *Takbir* and recited *Al-Fatihah*, someone knocked on the door, so I made the *Taslim* and opened the door. Then I returned and prayed again, making the *Takbir* from the beginning. Should I make any expiation for it?

A There is no objection to breaking off the prayer - even if it were an obligatory prayer - for some necessity, such as

[1] *Dhuha*: The mid-morning voluntary prayer.

you have mentioned. Because the person knocking on the door may raise his voice or knock louder or even bang on the door, which will cause annoyance and prevent one from performing prayer in the required manner. As for breaking off the prayer without necessity, it is not permissible, but if a person did so and then repeated the prayer, then there is no sin upon him - Allāh willing - and there is no expiation required, except to regret it and turn in repentance (to Allāh).

Ibn Jibreen

Movements that invalidate Prayer

It is said that prayer is invalidated by three (extraneous) movements; is this correct or not?

It is incumbent upon the worshipper to refrain from unwarranted movements once he begins the prayer. He must avoid all vain, futile movements of his hands and feet and his head; but small movements do not invalidate his prayer, such as restraining a person from passing in front of him, opening the door and the like. But moving a lot, such as walking more than five paces without cause, or making lots of needless movements and the like invalidates the prayer. It is not limited to three movements; but whatever is considered to be much, based upon custom, whether it be intentional or unintentional.

Ibn Jibreen

Clearing the Throat does not invalidate the Prayer

I live next to a mosque where I perform *Zuhr*, *'Asr*, *Maghrib* and *'Isha'* prayers, and just recently, when the *Imam* recites in the *Maghrib* and *'Isha'* prayers, he clears his throat a lot therein, more than three times in each *Rak'ah*. Does this action invalidate the prayer or not? Inform us,

may Allāh bless you.

A There is no objection to prayer behind this *Imam*, even if he clears his throat a lot, because it does not invalidate the prayer if it is done out of necessity; and normally it does not occur in the way which you have described except due to necessity.

Ibn Jibreen

Whispering in Prayer

Q Whenever I pray, I find that my mind wanders and I think about lots of things, and I do not become aware until I make the *Taslim*. So I repeat it, but I find myself doing the same thing as before, so much so that I forget the first *Tashahhud* and I do not know how much I have prayed because of my agitation and fear of Allāh; then I make the prostration of forgetfulness. Please inform me what I should do. Many thanks to you.

A Whispering is from Satan and it is incumbent upon you to take great care in your prayer, being full of desire to pray it, and to be calm and reposed therein, so that you perform it while being aware of what you are doing, for Allāh, the Most High says:

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝١ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ۝٢﴾

«Successful indeed are the believers, those who offer their Salah (prayers) with all solemnity and full submissiveness.»[1]

When the Prophet ﷺ saw a man completing his prayer and he was not calm and reposed therein, he ordered him to repeat it, saying to him:

«إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ اقْرَأْ

[1] *Al-Baqarah* 23:1.

مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ افْعَلْ ذٰلِكَ فِي صَلَاتِكَ كُلِّهَا»

«When you stand in prayer, perform Wudhu', then face the Qiblah and say: "Allāhu Akbar", then recite whatever is easy for you from what you have memorized of the Qur'an, then bow until you are at rest while bowing, then straighten up until you are standing perfectly straight. Then prostrate until you are at rest in the prostration position, then sit up until you are at rest in the sitting position, then prostrate until you are at rest in the prostration position. Then do that in all your prayer.»[1]

If you keep in mind that you are standing before Allāh in prayer, confiding in Him, the Most Glorified, this will bring about a sense of humility within you during prayer, and a strong desire for it, and it will keep the devil away from you, and keep you free from his whispering.

Should the whispering in prayer increase, then spit over your left shoulder three times and seek refuge with Allāh from the accursed Satan three times, then the whispering will leave you, Allāh willing. And the Prophet ﷺ ordered one of his Companions, may Allāh be pleased with them, to do this, when it was said to him: "O Messenger of Allāh! The devil causes confusion to me in my prayers."

And it is not necessary for you to repeat the prayer because of whispering. Rather, you should make the prostration of forgetfulness if you have done anything to warrant it, such as leaving out the first *Tashahhud* due to forgetfulness, or leaving out the statements of glorification while bowing due to

[1] Al-Bukhari nos. 755, 793 and Muslim no. 397.

forgetfulness. If you are in doubt over whether you have prayed three or four *Rak'ahs* in the *Zuhr* prayer for example, then assume it was three and complete the prayer, then make the prostration of forgetfulness before the *Taslim*. If you are in doubt regarding the *Maghrib* prayer, whether you have prayed two or three *Rak'ahs*, then assume it was two and complete the prayer, then make the prostration of forgetfulness before the *Taslim*, as the Prophet ﷺ ordered this. And may Allāh give you refuge from Satan, and guide you to what pleases Him, the Most Glorified.

Ibn Baz

He did not pray *Maghrib* while the *'Isha'* Prayer had already begun

Q I entered the mosque when the *'Isha'* prayer had already begun. But before I joined them in the prayer, I remembered that I had not prayed the *Maghrib* prayer. (In such a case) should I perform the *Maghrib* prayer, and then catch what I can of the *'Isha'* prayer in congregation, or should I perform the *Maghrib* prayer after that?

A If you entered the mosque while the *'Isha'* prayer was in progress, then you remembered that you had not prayed the *Maghrib* prayer, you should join the congregation with the intention of praying *Maghrib*, then when the *Imam* stands up for the fourth *Rak'ah*, you should remain sitting in the third *Rak'ah*, and wait until the *Imam* makes the *Taslim* and then make the *Taslim* with him. And there is no harm in the difference of intentions between the *Imam* and the one behind him, according to the most authoritative saying of the scholars. And if you prayed *Maghrib* alone and then joined what remained of the congregational prayer, there is no objection.

Ibn Baz

Placing the Hands on the Chest after Straightening up from Bowing

Q Should the worshipper fold his arms on his chest after straightening up from bowing, because in a certain mosque, we are in disagreement on this point? Please deliver the correct ruling for us, may Allāh reward you.

A The authentic *Hadiths* from the Messenger of Allāh ﷺ, such as that of Sahl bin Sa'd, Wa'il bin Hujr and others prove that it is lawful for the worshipper to place his right hand over his left after straightening up from bowing, whether it be in the standing before bowing or after it. And in some of the narrations, there is evidence that it is better to place them on the chest, and this is the action of choice, according to the aforementioned authentic *Hadiths*. As for lowering the hands, we know of no legal evidence for those who say that; and we have written extensively our views on this subject, and they have been published in the national newspapers and other publications; but one should bear in mind that the question of lowering or raising the hands is not one that should cause conflict and enmity between the people of this *Ummah*.

Rather, it is incumbent upon the Muslims to cooperate in righteousness and piety and brotherly love, and to advise each other regarding matters of mutual concern, even if they differ in matters of jurisprudence, such as lowering or folding the arms and other like matters, because folding the arms is a Sunnah and not obligatory, and whoever prayed with his arms folded or lowered (after standing from the bowing), his prayer is correct, although it is better and prescribed to fold the arms, in accordance with the words and deeds of the Prophet ﷺ. And we ask Allāh that He grant us and all of the Muslims success in understanding His religion and that He keep us firm upon it, and that He protect us all from the evil of ourselves and the wickedness of our deeds and from the misguidance of discord. Verily, He is All-Hearing, Ever Near (to all things).

Ibn Baz

Praying towards a Direction other than the *Qiblah*

Q If a congregation prayed towards a direction other than the *Qiblah* and they did not know its exact direction, must they repeat the prayer?

A If they were in the desert, and they exercised their judgement regarding where they believed the *Qiblah* to be, there is nothing for them to make up. However, if they were in a town or village, then they must make up for it, because it was possible for them to ascertain from those around them the direction of the *Qiblah*.

Ibn Baz

The Ruling on uttering the Intention aloud

Q What is the ruling on uttering the intention for prayer and *Wudhu'* aloud?

A The ruling for this is that it is an innovation. Because it has not been transmitted from the Prophet ﷺ, nor from his Companions, may Allāh be pleased with them, therefore it should not be done. The place of the intention is in the heart and there is no requirement to pronounce it. And Allāh is the Granter of success.

Ibn Baz

What should I do?

Q If some people went on a journey and they wanted to pray *Maghrib* and *'Isha'* - and it is known that one may combine the *Maghrib* and *'Isha'* prayers - then a man came and he had missed the first prayer and they were praying the second and he was unaware which of the two prayers they were praying. What is the ruling, should he pray or

wait until the prayer is over and then ask, or what should he do?

Regarding what the questioner has asked, that these people prayed the *Maghrib* and *'Isha'* prayers, and that this man came and found them praying, and he knew or did not know that it was the second, so what should he do: If he knew they were praying the second and he feared that the time for it would elapse, then he should join with them, assuming that it was the second, in order to ensure that he prayed it at its stated time, and after praying it, he could pray the first. In this way he would have feared Allāh within the bounds of his capabilities (i.e. by obeying Him). If he had joined them with the intention of praying the first, then it had become clear to him that they were praying the second, then his prayer would be considered the first (for him). And if they had already prayed one *Rak'ah*, he might join the *Imam* in the second *Rak'ah* and sit with him in the *Tashahhud*, by way of following the *Imam*. Then when the *Imam* made the *Taslim*, he would stand up and pray one *Rak'ah*, then sit for the first *Tashahhud*; after that, he would pray the third *Rak'ah*, then sit for the final *Tashahhud* and make the *Taslim*. Following that, he would perform the *'Isha'* prayer. If he caught the first *Rak'ah*, then he should perform the third *Rak'ah* after the *Imam*'s *Taslim*, then the *Tashahhud* and then the *Taslim*, after which he should perform the *'Isha'* prayer.

The Permanent Committee

Pronouncing the Intention for Prayer is an Innovation

What is the ruling on pronouncing the intention to pray aloud?

Pronouncing the intention is an innovation, and pronouncing it aloud is an even worse sin. The Sunnah only calls for the intention to be made in the heart, because

Allāh, the Most Glorified, Most High knows what is secret and what is hidden, for He says:

﴿قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

﴿Say: "Will you inform Allāh of your religion while Allāh knows all that is in the heavens and all that is in the earth...?"﴾[1]

And pronouncing the intention has not been authentically reported from the Prophet ﷺ, nor from his Companions, may Allāh be pleased with them, nor from the scholars who came after them. From this it is understood that it is not lawful; indeed, it is an innovation and a novelty. And Allāh is the Granter of success.

Ibn Baz

Basmalah quietly in Prayer is Better

Q What is the ruling on *Basmalah* (reciting *Bismillāh*) aloud when reciting *Surah Al-Fatihah* and other *Surahs* in prayer?

A Scholars have disagreed in this regard, some of them holding the view that it is perferred to say it aloud, while others said that it is disliked and that it is preferred to say it quietly - and this is the most authoritative opinion and the most preferred. This is because it has been authentically reported in a *Hadith* on the authority of Anas, may Allāh be pleased with him, that he said: "The Prophet ﷺ, Abu Bakr and 'Umar did not used to say:

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝١﴾

﴿Bismillahir-Rahmanir-Raheem﴾ aloud."[2]

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[1] *Al-Hujurat* 49:16.

[2] An-Nasa'i nos. 907-909 and Ibn Khuzaymah 496, 497.

Numerous other *Hadiths* carrying the same meaning have been reported. In some *Hadiths*, it has been reported that it is preferred to say it aloud, but they are weak *Hadiths*. And we know of no clear *Hadiths* supporting the *Basmalah* aloud.

However there is room for accommodation and ease in the matter and it should not be a cause of dispute. If the *Imam* sometimes recites it aloud in order that the worshippers hear him saying it, there is no objection, although it is better that it be read quietly as a rule, in accordance with the authentic *Hadiths*.

Ibn Baz

Praying inside the Ka'bah

Q Is prayer inside the Ka'bah in any way superior to prayer outside it And is it permissible for a person to speak of what he has seen inside the Ka'bah ?

A Prayer inside the Ka'bah is preferred, if it is possible to do so without any inconvenience, difficulty or harm to anyone, as the Prophet ﷺ entered it and prayed therein, according to an authentic narration in the Two *Sahihs*. And it has been reported from him ﷺ that he came out one day looking sad, and he said:

«إِنِّي أَخْشَىٰ أَنْ أَكُونَ قَدْ شَقَقْتُ عَلَىٰ أُمَّتِي»

«Verily, I fear that I may have placed a burden upon my[1] *Ummah (i.e. by entering the Ka'bah).»*

And when 'A'ishah, may Allāh be pleased with her, asked him about prayer in the Ka'bah , he said:

«صَلِّي فِي الْحِجْرِ فَإِنَّهُ مِنَ الْبَيْتِ»

[1] Abu Dawud no. 2029.

«*Pray in the Hijr, because it is a part of the House.*»[1]

This proves that prayer inside the Ka'bah is preferred and is a means of drawing close (to Allāh) and an act of obedience and in it is great merit.

However, it is not fitting that there should be crowding, or harm, or doing anything which causes difficulty to him or to the people. It is enough for him to pray in the *Hijr*, because it is a part of the House; and there is no objection to speaking about what he has seen inside the Ka'bah, such as its inscriptions, or what is on its ceiling or the like. There is no objection to a person talking and saying: "I saw such and such and such and such." There is no sin in that.

The Sunnah, when one enters the Ka'bah is to pray two *Rak'ahs* and to say *Allāhu Akbar* and invoke Allāh, the Almighty, the All-powerful with whatever supplications are easy for him at the end of it, especially those which have been reported (from the Prophet ﷺ) because the Prophet ﷺ entered the Ka'bah and prayed therein, then he performed *Takbir* and supplicated Allāh. All of this has been authentically reported from him ﷺ.

The Permanent Committee

The Ruling on Supplicating during the Recitation in Prayer

Q I have heard some worshippers break off their recitation of the Qur'an during the prayer in order to make some suitable supplications. They say, when Paradise is mentioned: "O Allāh! I ask you for Paradise" and when the Hell-Fire is mentioned: "O Allāh! Protect me from the Fire." Is this permissible according to the Islamic law?

[1] Abu Dawud no. 2028 and Ahmad 6:92.

It is a Sunnah for everyone who recites the Qur'an, in prayer or at other times, when he comes to a Verse which mentions (Allāh's) Mercy, to ask Allāh, the Most High of His Bounty; and when one comes across a Verse in which (Allāh's) punishment is mentioned, he should seek refuge with Him from it. And if he reads a Verse in which the denial of negative traits attributed to Allāh is mentioned, he should say: *Subhanahu wa Ta'ala* [1] or the like. And it is preferred for every person who recites

﴿أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ ﴿٨﴾﴾

﴿Is not Allāh the Best of judges?﴾[2]

to say: "Indeed (He is)! And I am one of the witnesses to that." And if he recites:

﴿أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِۦَ ٱلْمَوْتَىٰ ﴿٤٠﴾﴾

﴿Is not He Able to give life to the dead?﴾[3]

He should say: "Indeed! I testify (to that)." And if he recites:

﴿فَبِأَيِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿٥٠﴾﴾

﴿In what message after this will they then believe?﴾[4]

He should say: "I have believed in Allāh."

And if he recites:

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾﴾

﴿Then which of the Blessings of your Lord will you both deny?﴾[5]

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[1] *Subhanahu wa Ta'ala*: Glorified and Exalted be He (above what is ascribed to Him).

[2] *At-Tin* 98:8.

[3] *Al-Qiyamah* 75:40.

[4] *Al-A'raf* 7:185.

[5] *Ar-Rahman* 55:13.

He should say: "We do not deny anything of the Signs of Allāh." And if he recites:

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾

﴿Glorify the Name of your Lord, the Most High.﴾[1]

He should say: "Glorified be my Lord, the Most High." This is preferred for the *Imam* and those whom he leads and the single worshipper, because it is a supplication like the *Tamin*.[2] The ruling on recitation outside the prayer is the same.

The Permanent Committee

Where the Hands should be placed in Prayer

Q Is placing the right hand on the left hand over the chest a practice of the Prophet ﷺ or not?

A It is from the Sunnah to place the right hand on the left forearm, or on the wrist, or on the left hand over the chest during the recitation while standing, and also while standing after straightening up from the bowing position, until one goes down for prostration. This is the guidance of the Messenger of Allāh ﷺ and his practical Sunnah.[3] And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

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[1] *Al-A'la* 87:1.

[2] *Ta'min*: Saying *Aameen*.

[3] There are many *Hadiths* about folding the hands at the chest: *Sahih Ibn Khuzaimah* 1/243, *Hadith* 479, Imam Ibn Khuzaimah has reported it to be *Sahih*; *Musnad Ahmad* 5/226, Hafidh Ibn Abdul-Barr and Allamah Adhimabadi have reported it to be *Sahih*; An-Nasa'i, the Book of Beginning, Chapter about a person seeing the *Imam*, *Hadith* 490, Ibn Hibban and Ibn Khuzaimah have reported it to be *Sahih*.

The Limits of the Worshipper's *Sutrah*

Q Are the edges of the carpets in the mosques considered a *Sutrah*[1] for the worshipper?

A The edges of the carpets are not considered a *Sutrah* for the worshipper, and the Sunnah is for the *Sutrah* to be anything standing, such as the saddle of a camel, or something more than this, such as a wall, a pillar, a chair or the like. If he did not find any of these things, he should place a stick or some such thing in the ground in front of him, whether he be an *Imam* or a single worshipper. As for the one being led in prayer, the *Sutrah* of the *Imam* is a *Sutrah* for him. If he is in land where he can find no *Sutrah*, he should draw a line. All of this is based on the words of the Prophet ﷺ:

«إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُتْرَةٍ وَلْيَدْنُ مِنْهَا»

«When any of you prays, he should pray towards a Sutrah and stand close to it.»[2]

And his words:

«يَقْطَعُ صَلَاةَ الْمَرْءِ الْمُسْلِمِ إِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ مُؤْخِرَةِ الرَّحْلِ، الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الْأَسْوَدُ»

«A Muslim man's prayer is cut off by a woman, a donkey and a black dog if he does not have in front of him something such as a camel saddle.»[3]

And it was reported from him ﷺ that he said:

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[1] *Sutrah*: A screen. It refers to an object the *Imam* or the individual worshipper places in front of him for prayer, such as a wall, a pillar, a stick, a saddle etc., in order to prevent anyone from passing directly in front of him.

[2] Abu Dawud no. 698.

[3] Muslim no. 510, Abu Dawud no. 702 and Ahmad 1:247, 347.

«إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تِلْقَاءَ وَجْهِهِ شَيْئًا، فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصًا، فَإِنْ لَمْ يَجِدْ فَلْيَخُطَّ خَطًّا ثُمَّ لَا يَضُرُّهُ مَنْ مَرَّ بَيْنَ يَدَيْهِ»

«If any of you prays, he should place something in front of him; if he does not find anything, he should set a stick up in front of him; if he does not find (a stick), he should draw a line, then anyone who passes in front of him will not harm him.»[1]

Ibn Hajar - may Allāh have mercy on him - said in *Bulugh Al-Maram*: "Whoever said that it is *Mudhtarib* [2] is wrong, for it is *Hasan*." And Allāh is the Granter of success.

Ibn Baz

Yawning in Prayer

Q Yawning takes place in prayer and at other times, but what is important is the question of it occurring in prayer: Should the hand be placed over the mouth and refuge sought with Allāh from the accursed Satan even during prayer? Or what should be done by the worshipper in this situation?

A If any of you yawns during prayer or at other times, he should close his mouth as much as he is able: If it overcomes him, he should place his hand over his mouth, because yawning is from Satan and he laughs at it. It is reported that Satan enters through the mouth of a person if he does not close his mouth and does not place his hand over it. And Allāh knows best.

Ibn Jibreen

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[1] Ibn Majah no. 943.

[2] *Mudhtarib*: A *Hadith* which is narrated in conflicting, irreconcilable forms.

REMEMBRANCE AFTER PRAYER

Supplication in Congregation after Prayer in Unison

In our village there are two congregations, each of them claims that it is following the right path. At the end of prayer, we find one group raising their hands and making supplication in unison in the following manner: "O Allāh! Send prayers and blessings on Muhammad, Your slave and Your Messenger, the unlettered Prophet and upon his family and Companions and send the best salutations on him." And there is another supplication which they call *Al-Fatih*.

We find the other congregation saying, when the *Imam* makes the *Taslim*: "We will not do what the first congregation does."

When we ask the first congregation, they say that this supplication is from the completion of the prayer, and there is nothing in this supplication but goodness. As for the second congregation, they say that this supplication is an innovation which has not been reported from the Prophet ﷺ and they cite as evidence the words of the Prophet ﷺ:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever performs a deed which is not from this matter of ours, will have it rejected.»[1]

And there are other *Hadiths* which they cite as evidence. We young men do not know where the truth lies. We request from you, O brothers, to make clear for us who is right.

We know of no basis for the practice of supplicating in congregation after the *Imam's Taslim*, in unison, which would prove its legality; and a *Fatwa* has already been issued from the Permanent Committee for Religious Research and Legal Rulings on this subject, the text of which is as follows:

[1] Muslim no. 1718.

"Congregational supplication after the obligatory prayers is not a Sunnah if it involves raising the hands, whether it be from the *Imam* alone or the one led in prayer alone or from both of them; in fact, it is an innovation, because it has not been transmitted from the Prophet ﷺ, nor from his Companions, may Allāh be pleased with them. As for supplication without raising the hands, there is no objection to it, because some *Hadiths* have been reported to that effect."

And through Allāh is attained success. And may peace be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

Supplicating aloud after the Regular Non-Obligatory Prayers and the Obligatory Prayers

Q Some people supplicate aloud after the prayers, and often, they supplicate in loud tones along with singing and they impute disbelief to those who do not do so. And they also supplicate after the fixed *Sunan* prayers in congregation and they claim that it is obligatory and they consider this action to be from the firm Islamic law. And sometimes, they repeat their supplications twice or three times, while raising their hands. And they consider this deed to be one of the signs of *Ahlus-Sunnah* and they say regarding anyone who disagrees with them that he is not one of *Ahlus-Sunnah*. So please make clear for us the ruling of the pure Islamic law along with the evidence.

A Supplication after the five obligatory prayers and the fixed *Sunan* prayers, or supplicating after them in congregation as a regular practice is a hated innovation, because no such thing has been authentically reported from the Prophet ﷺ, nor from his Companions, may Allāh be pleased with them. And whoever supplicates after the obligatory prayers or their fixed *Sunan* in congregation is in

contradiction with *Ahlus-Sunnah*. And accusing those who contradict them and do not do as they do of being disbelievers or not from *Ahlus-Sunnah* is ignorance on their part and a deviation and a reversal of the truth.

The Permanent Committee

Raising the Hands in Supplication after the Obligatory Prayers

Q Has it been reported from the Prophet ﷺ that he used to raise his hands in supplication after the obligatory prayers in particular, because I have been told that he did not raise his hands when supplicating after the obligatory prayers?

A It has not been authentically reported from the Prophet ﷺ that he used to raise his hands after the obligatory prayers, nor has it been authentically reported from his Companions, may Allāh be pleased with them, as far as we know. As for the action of some people in raising their hands after the obligatory prayers, it is an innovation without any basis, for the Prophet ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever performs a deed which is not from this matter of ours, will have it rejected.»[1]

And he ﷺ also said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«Whoever innovates in this matter of ours that which is not from it, will have it (his innovation) rejected.»[2]

Ibn Baz

[1] Muslim no. 1718.

[2] Al-Bukhari no. 2697 and Muslim no. 1718.

Tasbih with the Right Hand is Better

Q Which hand is better for performing *Tasbih*,[1] the right or the left?

A It is better to do it with the right hand, because it has been authentically reported from the Prophet ﷺ that he used to perform the *Tasbih* with his right hand. It is also in accordance with the general meaning of the *Hadith* of 'A'ishah, may Allāh be pleased with her, in which she said that the Prophet ﷺ used to prefer to begin with the right when wearing his shoes, when combing his hair, when performing ablution and in all his affairs. And all of that is allowed with both hands, according to *Hadiths* narrated to that effect.

The Permanent Committee

Tasbih is only with the Right Hand

Q A young man led us in prayer and after the prayer, he began to make *Tasbih* with only his right hand. Some of the worshippers were surprised at this and asked him about it. He said: "This is the Sunnah." I request that you explain for us the correctness of this.

A What the *Imam* did was correct, because it has been authentically reported from the Prophet ﷺ that he used to perform the *Tasbih* with his right hand. But whoever made the *Tasbih* with both hands, there is no objection to this, in accordance with the general meaning of most of the *Hadiths*. But *Tasbih* with the right is better in order to act in accordance with the confirmed Sunnah of the Prophet ﷺ. And Allāh is the Granter of success.

Ibn Baz

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[1] *Tasbih*: Saying: "*Subhan Allāh*" (Glorified be Allah), "*Al-Hamdu Lillāh*" (All praise and thanks be to Allāh), "*Allāhu Akbar*" (Allāh is Greater) etc.

Raising the Voice with Remembrance after the Obligatory Prayers

Q Disagreement and argument has become profuse regarding the question of whether to make *Tasbih* quietly or aloud after the obligatory prayers. Regarding this matter, I request you to make clear for us the following points:

1. Which is better, saying the *Tasbih* quietly or aloud?

2. If saying it aloud causes confusion to those who have missed part of the prayer, what is the solution?

3. What is your advice to those who argue about these matters and others, especially in the mosques?

A It has been authentically reported in the Two *Sahihs* on the authority of Ibn 'Abbas that in the time of the Messenger of Allāh ﷺ, it was the practice to raise the voice when making remembrance after the obligatory prayers; he said: "I used to know if they had finished (praying) when I heard it."[1] This authentic *Hadith* and others which carry the same meaning, such as the *Hadith* of Ibn Az-Zubair, Al-Mughirah bin Shu'bah and others all prove the lawfulness of raising the voice when making remembrance after the people have finished the obligatory prayers, so that the people at the door of the mosque or those near to it will know that the prayer is over. But whoever finds people praying what they have missed of the obligatory prayer near to him, it is better for him to lower his voice a little so that he does not disturb them, according to other evidences. And in raising the voice when making remembrance after the obligatory prayers, there are many benefits, including demonstrating the singing of Allāh's praises for the blessing He has conferred on them through their performance of this great obligatory prayer, and

[1] Al-Bukhari no. 841 and Muslim no. 583.

it teaches the ignorant and reminds those who forget; and if it were not for this, the Sunnah would remain unknown to many people. And Allāh is the Granter of success.

Ibn Baz

Remembrance Aloud after Prayer is a Sunnah

Q What is the ruling on raising the voice when seeking forgiveness and uttering remembrance after prayer, bearing in mind that this disturbs the others, since they find difficulty in maintaining a sense of humility in *Tasbih* and remembrance. Also, it is difficult for those who are completing their prayers to do so with humility and contemplation?

A The Sunnah is to say it aloud, as the Prophet ﷺ used to say it aloud. Ibn 'Abbas said: "They used to raise their voices when making remembrance after finishing the prayer in the time of the Prophet ﷺ." And if all of the people raise their voices, they will not disturb each other, but they will disturb each other if some of them say it aloud and others say it quietly. There is no doubt that it will disturb the one who says it quietly, but if he were to raise his voice like them, there would be no disturbance. As for those who are making up what they missed, they have brought it upon themselves; if they had wished, they could have come early and it would not have disturbed them. And as I said, if all of the voices were mixed together, there would be no disturbance, even for those who are making up their prayers, just as you see now on Fridays, the people all recite the Noble Qur'an and they raise their voices, but in spite of this, the worshipper comes and prays and he does not experience any disturbance.

Ibn 'Uthaimin

The Ruling on continually shaking Hands with the *Imam* after the Five (obligatory) Prayers

Q What is the ruling on continually greeting and shaking hands with the *Imam* and the persons sitting on one's right and left at the end of every obligatory prayer?

A Continually greeting the *Imam* and shaking his hand and persistently greeting those on the worshipper's right and left at the end of the five prayer is an innovation, because it has not been authentically reported from the Prophet ﷺ, nor from his noble caliphs, nor from the rest of the Companions, may Allāh be pleased with them, that they did so. If they had done it, it would have been transmitted to us, due to the repetition of the prayer five times every day. And this is well known to the Muslims, as it is often seen. But it has been authentically reported from the Prophet ﷺ that he said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«Whoever innovates in this matter of ours that which is not from it, will have it (his innovation) rejected.»[1]

And he ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever performs a deed which is not from this matter of ours, will have it rejected.»[2]

And may peace and blessings be upon our Prophet, Muhammad and upon his family and friends.

The Permanent Committee

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[1] Al-Bukhari no. 2697 and Muslim no. 1718.

[2] Muslim no. 1718.

FORGETFULNESS IN PRAYER

If the *Imam* is in Doubt as to whether He has prayed Three or Four *Rak'ahs* in the Four-*Rak'ah* Prayer

If the *Imam* is in doubt during the four-*Rak'ah* prayer, and he doesn't know whether he has prayed three or four, then he makes the *Taslim* and after the *Taslim*, some of the worshippers informed him that he had only prayed three - in this situation, should the *Imam* make the opening *Takbir* for a four-*Rak'ah* prayer, or should he just stand and recite *Al-Fatihah* without *Takbir* ... and when should he perform the prostration of forgetfulness, before the *Taslim*, or after it? I implore you to inform us, and may Allāh make you successful.

If the *Imam* or the single worshipper is in doubt in the four-*Rak'ah* prayer over whether he has prayed three or four *Rak'ahs*, it is incumbent upon him to assume the lesser number in order to be sure, so he should consider it to be three and then pray the fourth, then perform the prostration of forgetfulness before making the *Taslim*, because it has been authentically reported from the Prophet ﷺ that he said:

«إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ»

«If any of you is in doubt regarding his prayer, and he does not know how much he has prayed, three or four (Rak'ahs), then let him cast aside doubt and base his estimation upon what he is sure of. Then prostrate twice before making the Taslim; if he has prayed five, his prayer will be an intercessor for him, and if he has completed the prayer correctly, it will

be a humiliation for Satan.»[1]

However if he has made the *Taslim* after three, then he was informed of this, he should stand up without *Takbir*, with the intention of praying, then perform the fourth *Rak'ah*, then sit for the *Tashahhud*. After finishing the *Tashahhud* and sending prayers on the Prophet ﷺ and making supplications, he should say the *Taslim*, then perform the prostration of forgetfulness, then make the *Taslim* (again). It has been authentically reported from him ﷺ that he made the *Taslim* after praying three *Rak'ahs* in the *Zuhr* or the *'Asr* prayer, and Thul-Yadain informed him of this and so he stood up and completed his prayer, then made the *Taslim*, then made the prostration of forgetfulness, then made the *Taslim* (again).

And it has been authentically reported from him ﷺ that he made the *Taslim* after praying three *Rak'ahs* in the *'Asr* prayer, then when he was informed of that, he prayed the fourth, then made the *Taslim*, then prostrated twice due to forgetfulness, then he made the *Taslim* (again).

Ibn Baz

Whoever prostrated thinking that the *Imam* had made the Prostration of Forgetfulness

Q We were praying the *Maghrib* prayer in congregation and during the last *Tashahhud* in the third *Rak'ah*, the *Imam* made *Takbir* and then stood up to pray another *Rak'ah* ... some of the worshippers did not notice that the *Imam* had stood up and they prostrated, thinking that the *Imam* had made the *Takbir* for the prostration of forgetfulness, then when they sat up from the prostration, they found the *Imam* sitting because he heard the people saying *'Subhan Allāh,'* and then the *Imam* prostrated twice.

[1] Muslim no. 571.

It then became clear to some of the worshippers after the *Taslim,* that they had prostrated three times. What is the ruling on the prayer in these circumstances? And what is the ruling on the third prostration performed by some of the worshippers?

There is no sin upon the one who prostrated thinking that it was the *Imam's* prostration of forgetfulness and his prayer is correct, since he did not perform the extra one in his prayer intentionally; he only did so in the belief that he was following the *Imam.*

Ibn Baz

If the Worshipper is in Doubt regarding His Recitation of *Al-Fatihah,* should He make the Prostration of Forgetfulness, and what should He say therein?

During my prayer, I forget whether I have recited *Surah Al-Fatihah* ... should I perform the prostration of forgetfulness? And what should a person recite in the prostration of forgetfulness? And if I am almost sure that I have recited it, should I make the prostration of forgetfulness?

If the single worshipper or the *Imam* is in doubt about his recitation of *Surah Al-Fatihah,* then he should repeat it before making the bowing and there is no need for him to make the prostration of forgetfulness. However should his doubt arise after he has finished the prayer, he should pay no heed to it and his prayer will be correct. As for the prostration of forgetfulness, it is prescribed to make therein the same supplications and the saying *Subhana Rabial-A'la* and such like, as one does in the prostration of prayer.

Ibn Baz

Whispering and Doubts in Prayer

Q I am often in doubt over how many *Rak'ahs* I have prayed, even when I recite aloud so that I may remember what I have recited, I am also seized with doubt. Then after I have completed the prayer, I feel as if I have forgotten a *Rak'ah* or a prostration or the sitting of *Tashahhud*. This is so in spite of the fact that I am very careful not to fall into doubt concerning my prayers, but without any benefit. Therefore, I request that you guide me to what I should do in the above-mentioned circumstances. Should I repeat the prayer when I am in doubt? And is there any supplication I can make at the start of the prayer in order to alleviate doubt?

A You must fight this whispering and take precautions against it, seeking refuge with Allāh much from the accursed Satan, in accordance with the Words of Allāh, the Most High:

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١ مَلِكِ ٱلنَّاسِ ۝٢ إِلَٰهِ ٱلنَّاسِ ۝٣ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ۝٤﴾

﴿Say: "I seek refuge with (Allāh) the Lord of mankind, the King of mankind, the Ilah (God) of mankind, from the evil of the whisperer (the devil who whispers evil in the hearts of man) who withdraws (from his whispering in one's heart after one remembers Allāh)."﴾[1]

And His Words:

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ۝٢٠٠﴾

﴿And if an evil whisperer comes to you from Shaitan (Satan), then seek refuge with Allāh. Verily, He is All-Hearing, All-Knowing.﴾[2]

[1] *An-Nas* 114:1-5.

[2] *Al-A'raf* 7:200.

And if you finish prayer or *Wudhu'* and you are then seized by doubt, then shun it and pay it no heed, and consider that your prayer or *Wudhu'* is correct. If the doubt occurs during the prayer over whether you have prayed three or four *Rak'ahs*, then assume that you have prayed three and complete the prayer. Then perform the two prostration of forgetfulness before making the *Taslim*, because the Prophet ﷺ said that whoever was afflicted by forgetfulness such as this to do as we have said. May Allāh protect us and you from Satan.

Ibn Baz

If the One Who is led in Prayer is in Doubt over whether He has recited the *Tahiyyat* or not

Q If the *Imam* makes the *Taslim* and I am in doubt over whether I have recited the *Tahiyyat*[1] or not, what should I do in this situation?

A No attention should be paid to doubt occurring after the completion of an act of worship. Rather you should maintain your original view, for it is most usual for a person to perform the obligatory acts and the pillars of prayer to the best of his knowledge. But if he is taken by doubt during the prayer, he should base his assumption on that which he is sure of, and in this way, he will safeguard his acts of worship. He should pay no attention to doubts that afflict him after he has finished the prayer.

Ibn Jibreen

When to perform the Prostration of Forgetfulness

Q If a person prays and forgets how many *Rak'ahs* he has prayed, what should he do?

[1] *At-Tahiyyat*: What is said during the *Tashahhud*: *"At-Tahiyyat Lillāhi..."* etc.

He must base his assumption on what he is sure of, which is the lesser amount and then complete his prayer, then prostrate twice before making the *Taslim*, according the *Hadith* of the Prophet ﷺ in which he said:

«إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ»

«If any of you is in doubt regarding his prayer, and he does not know how much he has prayed, three or four (Rak'ahs), then let him cast aside doubt and base his estimation upon what he is sure of. Then prostrate twice before making the Taslim; if he has prayed five, his prayer will be an intercessor for him, and if he has completed the prayer correctly, it will be a humiliation for Satan.»[1]

And through Allāh is attained success.

Ibn Baz

The *Sunnah* is to remind the *Imam* by saying: *Subhan Allāh*

I prayed behind the *Imam* in the *'Asr* prayer, and he neglected the final *Tashahhud* and stood up to pray a fifth *Rak'ah*, although he was made aware of it by someone saying: *Al-Hamdu Lillāh*, he did not return (to a sitting position) and continued until he performed the *Tashahhud* and made the *Taslim*. But most of the worshippers did not follow him and they waited until he made the *Taslim* and made it with him. Then he realized this and performed the prostration of forgetfulness. What is the ruling on our

[1] Muslim no. 571.

saying: *Al-Hamdu Lillāh"*, and also our not standing with him? I request an explanation.

If the *Imam* stands up for an extra *Rak'ah* or sits when he should not sit, the *Sunnah* for those being led in prayer is to alert him by saying: *Subhan Allāh*, because this is what has come to us from the Sunnah, in the words of the Prophet ﷺ:

«إِذَا نَابَكُمْ شَيْءٌ فِي صَلَاتِكُمْ فَلْيُسَبِّحِ الرِّجَالَ وَلْتُصْفِقِ النِّسَاءَ»

«If something befalls you in your prayers, the men should say: Subhan Allāh and the women should clap.»[1]

This is what is well known among the people, as opposed to saying: *Al-Hamdu Lillāh*. And it is incumbent upon the one led in prayer not to follow the *Imam* when he prays extra or less; instead, he should sit during the extra and if the *Imam* prostrates due to forgetfulness, he should prostrate with him and then make the *Taslim* with him. As for when he prays less, the one behind the *Imam* must stand up and pray the remainder, if he is sure that the *Imam* has forgotten it. And whoever stood up with the *Imam* to pray the extra *Rak'ah* in ignorance of the fact that it is extra, or in ignorance of the Islamic ruling, his prayer is correct. Likewise the one who sits with him when he prays less than the required number of *Rak'ahs*, due to ignorance or forgetfulness, his prayer is correct and he must complete his prayer, if he remembers it soon afterwards or someone reminds him. However, if some time has passed, then he must repeat the whole prayer. Likewise, if the *Imam* forgets and sits without completing the prayer and no one reminds him, or he is reminded, but he is determined, then he remembers that he has made a mistake after the *Taslim*, he should complete his prayer and those who followed him should complete their prayer and he must perform the prostration of forgetfulness. But if a long time passes without him making up what he missed, he must repeat the whole

[1] Al-Bukhari nos. 1218, 7190 and Muslim no. 421.

prayer and so must those who followed him. And Allāh is the Granter of success.

Ibn Baz

If the Worshipper is in Doubt over how many *Rak'ahs* He has prayed

I have read in some Islamic law books that when prayer is made and the worshipper is in doubt about the number of *Rak'ahs*, it is invalid. And in some books, it says if the worshipper is in doubt, he should prostrate twice after completing the prayer. Which is correct?

What is correct is that the prayer is not invalidated, because such doubts often come to a person without his desiring it, and the Prophet ﷺ made clear the ruling on one who is doubt regarding his prayer, and that doubt falls into two categories:

The first category is: When a person is in doubt concerning the number of *Rak'ahs* he has prayed, although he is surer of one than the other. In this situation, a person should base his assumption on what he is most sure of, then complete the prayer and then make the *Taslim*, then make the prostration of forgetfulness after the *Taslim*.

The second category is: When a person is in doubt over the number of *Rak'ahs* he has prayed and he is unable to reach any conclusion about which is the more likely number. In this situation, he must assume the lesser number, because he is sure of that, and he is in doubt about the extra, so he should complete his prayer based upon the lesser number. Then he performs the prostration of forgetfulness before the *Taslim* and his prayer will not be invalidated by this. This is the ruling on doubt in the number of *Rak'ahs* prayed.

Likewise, if he is in doubt over whether he has made the

second prostration or not, or whether he has performed the bowing or not, if he is more sure of one than the other, he must complete his prayer based upon what he is more sure of and then perform the prostration of forgetfulness after the *Taslim*.

If he is completely unsure which of the two numbers he has performed, then he should proceed based upon what is safest and assume that he has not performed this bowing or this prostration about which he is in doubt. So he should perform it and what comes after it, and complete his prayer based upon this assumption, then perform the prostration of forgetfulness before making the *Taslim*. But if he reaches the point in the prayer of which he is in doubt (i.e. in the next *Rak'ah*), then the following *Rak'ah* will be considered to take the place of the one he left out of that (essential) pillar.

Ibn 'Uthaimin

When the *Imam* is in Doubt over whether He has prayed Three or Four *Rak'ahs*

A Muslim brother is asking: If a person is in doubt during his prayer and he does not know how many *Rak'ahs* he has prayed, four or three, is it correct for him to repeat the prayer? I request an explanation - thank you.

If a person is in doubt regarding his prayer, and he does not know how many *Rak'ahs* he has prayed, whether three or four, it is not permissible for him to leave his prayer due to this doubt, if the prayer is an obligatory one, because it is not allowed to break off an obligatory prayer. He should act in accordance with the Sunnah; and according to the Sunnah, if a person is in doubt regarding his prayer and he does not know how many *Rak'ahs* he has prayed, whether three or four, he must be in one of two situations: The first is that he is in equal doubt, that is, he is equally unsure whether he has

prayed three or four; in this case, he must assume the lesser amount (three), then pray the fourth and prostrate due to forgetfulness before making the *Taslim*.

The second situation is when his doubt is more inclined towards one possibility than the other, that is, he is in doubt over whether he has prayed three or four, but he feels it is more likely that he has prayed four; in this situation, he should assume that he has prayed four, then make the *Taslim* and then perform the prostration of forgetfulness after the *Taslim*.

This is what the Sunnah says regarding the difference between the two situations in which doubt occurs. The Prophet ﷺ ordered us to base our assumption on what we are sure of in the first situation and to try to ascertain the truth in the second situation, which proves that one should not leave the prayer due to doubt. If it is an obligatory prayer, leaving it is prohibited, because breaking off an obligatory act of worship is forbidden. And if it is a non-obligatory prayer, he should not leave it because of this doubt, but he should do as the Prophet ﷺ ordered. However, if he wishes, he may break off this prayer, because breaking off a non-obligatory act of worship is permissible, although the scholars say that doing so is disliked, unless there is a valid reason for it. That is, if the non-obligatory act is not *Hajj* or *'Umrah*; if it is *Hajj* or *'Umrah* it is not permissible to break it off unless it is due to some impediment, as Allāh, the Most High says:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ﴾

﴿And perform properly (all ceremonies according to the ways of Prophet Muhammad ﷺ) the Hajj and 'Umrah (i.e. pilgrimage to Makkah) for Allāh. But if you are prevented (from completing them), sacrifice a Hadi (animal, i.e. a sheep, a cow or a camel) such as you can afford.﴾[1]

And this Verse was revealed before the *Hajj* was made

[1] *Al-Baqarah* 2:196.

obligatory. It was revealed during (the Treaty of) Al-Hudaibiyyah and *Hajj* was made obligatory in the ninth year. And Allāh knows best.

Ibn 'Uthaimin

If the *Imam* forgets to recite *Al-Fatihah*, what should He do?

Q The *Imam* forgot to recite *Al-Fatihah* in the last *Rak'ah*, and he did not remember until after the second prostration - what should he do?

A He must perform a *Rak'ah* in place of the *Rak'ah* in which he did not recite *Al-Fatihah* and prostrate twice for the prostration of forgetfulness before making the *Taslim* and those behind him should follow him. And through Allāh is attained success.

Ibn Baz

He was in doubt and He did not prostrate for forgetfulness

Q If I was in doubt regarding the prayer and I did not prostrate for forgetfulness, is my prayer invalid due to my not performing the prostration of forgetfulness, bearing in mind that I purposely did not prostrate, due to the fact that I am often in doubt?

A It is not permissible to pay any heed to frequent doubts in prayer; instead, the worshipper should complete his prayer according to the original premise (i.e. that the prayer is correct) and there is no requirement for him to make the prostration of forgetfulness, even if he forgets or experiences whispering, for which of us does not forget or experience whispering in prayer?

If he leaves out an obligatory act, or is in doubt whether he performed it or not, or he does something extra, or does not complete an obligatory act due to forgetfulness, then he must perform the prostration of forgetfulness, as it has been explained in the books of *Fiqh*.

Ibn Jibreen

If the *Imam* prays an extra *Rak'ah* and He does not perform the Prostration of Forgetfulness

A number of us performed the *Zuhr* prayer behind an *Imam* and he made the *Taslim* after praying five *Rak'ahs*. After the prayer, some of worshippers informed him that he had prayed an extra *Rak'ah* and thus had prayed five *Rak'ahs* and he did not perform the prostration of forgetfulness. Was our prayer correct, or not? And what should be done in such circumstances?

When the *Imam* prays an extra *Rak'ah* in prayer, he must perform the prostration of forgetfulness if he is aware of it. As for those behind him, if they follow him, not knowing that it is an extra *Rak'ah*, their prayer is correct.

As for those who follow him and they know that he is praying extra and that it is not permissible to do, their prayer is invalid. And they should have informed the *Imam* of his mistake by saying: *Subhan Allāh*.

If the *Imam* had insisted upon it, they should not have followed him; they should have remained sitting and waited for him to complete his prayer, then made the *Taslim* with him. Based upon this, due to the fact that they are ignorant of the ruling, the prayer of those people mentioned is correct, but they should have performed the prostration of forgetfulness if they knew. If they then did not perform the prostration of forgetfulness, their prayer is invalid and must be repeated due to the length of time which has since passed.

Ibn Jibreen

You are not required to perform the Prostration of Forgetfulness

Q I always pray, but I always forget and am in doubt over how many *Rak'ahs* I have prayed and how many remain, for this reason, I often make the prostration of forgetfulness - is this permissible?

A You must take care to be attentive in your prayer and make sure that your heart is in it, and there is no requirement to perform the prostration of forgetfulness simply due to the whispering of one's self. If you are in doubt over whether you have left out a *Rak'ah* or some (other) pillar, then perform it in order to be sure, and make the prostration of forgetfulness.

Ibn Jibreen

If the One led in Prayer forgets

Q I prayed behind an *Imam* and I forgot to say the *Tasbih* while I was prostrating in the first prostration - what should I do? Should I prostrate after the *Imam's Taslim* (i.e. the prostration of forgetfulness) or what?

A You are not required to make the prostration of forgetfulness, neither before the *Imam's Taslim*, nor after it. The *Imam* bears the burden of this forgetfulness and nothing is required of the worshipper behind him.

Ibn Jibreen

THE PROSTRATION OF RECITATION (*SAJDATUT-TILAWAH*)

The Ruling on *Sajdatut-Tilawah*

Q If I recite a Verse in which there is a prostration, am I obliged to perform prostration or not?

Sajdatut-Tilawah is a confirmed Sunnah which should not be abandoned, so if a person comes to a Verse in which there is a prostration, he should prostrate, whether he is reading from the Book, or reciting by heart or in prayer or outside prayer. As for the obligation, it is not obligatory and a person does not commit a sin if he does not do it. This is because it has been authentically reported from the Commander of the Believers, 'Umar bin Al-Khattab, may Allāh be pleased with him, that he recited a Verse of prostration in *Surah An-Nahl* from the pulpit, then he descended and prostrated, then he recited it on another Friday and he did not prostrate. Then he said: "Verily, Allāh did not make the prostration incumbent upon us, except as we will." This occurred in the presence of the Companions, may Allāh be pleased with them.

It has also been authentically reported that Zaid bin Thabit recited a Verse of prostration in *Surah An-Najm* for the Prophet ﷺ and he did not prostrate, and if it had been obligatory, the Prophet ﷺ would have ordered him to do so. Therefore it is a preferred Sunnah which is better not to neglect, even if it be during a time when it is forbidden to pray, such as after the *Fajr* prayer or after the *'Asr* prayer for example. Because there is a reason for this *Sajdah*- and the same for every prayer there is a reason for - it should be done, even if it be at a time when prayer is (normally) prohibited, as is the case with *Sajdatut-Tilawah, Tahiyyatul-Masjid*[1] and the like.

Ibn 'Uthaimin

The Ruling on reciting the Verses of Prostration in the Quiet Prayers

Q What is the ruling on reciting a Verse in which there is a prostration in the quiet prayers, such as *Zuhr* prayer or *'Asr* prayer?

[1] *Tahiyyatul-Masjid*: The greeting of the mosque, a two-*Rak'ah* prayer ordered by the Prophet ﷺ.

A It is disliked for the *Imam* to recite a Verse of prostration in the quiet prayers, because he has no alternative in that case but either to prostrate for it or not. If he does not do so, he is abandoning a Sunnah, and if he does so, he will cause confusion in the minds of the worshippers. Therefore, it is better to avoid the cause of such confusion. But if he does recite it, he should not prostrate, so as not to confuse the worshippers.

The Permanent Committee

Sajdatut-Tilawah is a Sunnah

Q If I come across a Verse in which there is a prostration when I am reciting the Qur'an at my desk, or when I am teaching the students, or in any place, should I perform *Sajdatut-Tilawah*, or not? And is the prostration for the reciter and the listener both?

A *Sajdatut-Tilawah* is a Sunnah for the reciter and for the listener and it is not an obligation, nor is it prescribed for the listener except in following of the reciter. So if you recite a Verse in which there is a prostration in your office or the place of instruction, it is lawful for you to make prostration and it is prescribed for the students to prostrate with you, because they are the listeners. And if you do not observe the prostration, there is no objection.

Ibn Baz

Prostration after mentioning Allāh's Names

Q Is it permissible for me to prostrate a fixed number of times after mentioning Allāh's Names or one of His Names, or not?

A We do not know of any evidence from the Book of Allāh or the Sunnah of His Messenger to prove that it is lawful

to do so, nor has it reached us that any of the Companions of the Messenger of Allāh ﷺ did so, and it has been authentically reported from the Messenger of Allāh ﷺ that he said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever performs a deed which is not from this matter of ours, will have it rejected.»[1]

The Permanent Committee

The Ruling on reciting a *Surah* at the End of Which there is a Prostration in Prayer

Q If the *Imam* recited a *Surah* at the end of which there is a prostration, how can he prostrate at the bowing position?

A It is permissible to recite a *Surah* at the end of which there is a prostration, such as *Surah Al-'Alaq* or *An-Najm* in prayer and he should prostrate upon completing it. Then when he stands up from the prostration, if he is the *Imam*, he should say the *Takbir*, and if he likes to add another *Surah* to his recitation, he should do so after the *Takbir* so that the those led in prayer may complete their prayer, then he should make the *Takbir* and then bow. If he is praying alone, he should make the *Takbir*, then stand and then bow, even if he does not complete the standing.

Ibn Jibreen

The Manner of *Sajdatut-Tilawah*

Q What is the manner of performing *Sajdatut-Tilawah* and how many *Taslims* should be recited therein?

[1] Muslim no. 1718.

Sajdatut-Tilawah is like the prostration of prayer, and it is preferred to stand straight, then go down into prostration on seven limbs (forehead and nose, hands, knees and toes), then say:

«سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثًا، ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ.. سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ»

«اللَّهُمَّ اكْتُبْ لِي بِهَا أَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَالِي عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ» - عَلَيْهِ وَعَلَى نَبِيِّنَا أَفْضَلُ الصَّلٰوةِ وَالسَّلَامِ

«Subhana Rabbial-A'la (Glorified be my Lord, the Most High) three times, then say: Allāhumma, Innee Laka sajadtu wa bika amantu wa laka aslamtu, wa 'alaika tawakkaltu. Sajada wajheeya lillathee khalaqahu wa sawwarahu wa shaqqa sam'ahu wa basrahu, bihawlihi wa quwwatihi, tabarak Allāhu ahsanul khaliqeen.»

(O Allāh! Verily, I have prostrated for You, believed in You, submitted to You and in You I have placed my faith and trust. My face has prostrated to the One Who created it and shaped it, created its hearing and its sight by His Power and Strength, Most Blessed be Allāh, the Best of creators).

«Allāhumma, uktub lee biha ajran wa dha' 'annee biha wizran waj'alha lee 'indaka thukhran wa taqabbalha minnee kama taqabbaltaha min 'abdika Dawud 'alaihi wa 'ala nabiyyina afdhalus-salati was-salam.»

(O Allāh! Write for me due to it a reward and remove for me due to it a sin, and make it a provision for me with You and accept it from me as You accepted it from Your servant, Dawud). - upon him and upon our Prophet be the best of

prayers and blessings.[1]

Ibn Jibreen

The Ruling on saying the *Takbir* for *Sajdatut-Tilawah*

Q Is *Takbir* required for *Sajdatut-Tilawah* in prayer and outside it, and is it required to make the *Taslim* outside the prayer? I request an explanation, and may Allāh grant you success.

A *Sajdatut-Tilawah* is like prostration in prayer; and when one prostrates in prayer, at the time of prostration, he should say the *Takbir*, and when he straightens up, he should say the *Takbir*. The evidence for this is in the *Hadith* authentically reported from the Messenger of Allāh ﷺ in which it is said that he used to say the *Takbir* in prayer at every lowering (i.e. bowing and prostrating) and rising. When he prostrated, he said the *Takbir* and when he straightened up, he said the *Takbir*.

This is what we were informed by the Companions in the *Hadith* of Abu Hurairah and others. And this prostration is a prostration of the prayer; this is what is clear from the evidences. However, if one prostrated for *Tilawah* outside the prayer, no *Takbir* has been reported except at the beginning of it - this is what is known, as narrated by Abu Dawud and Al-Hakim. As for saying it at the time of rising outside the prayer, neither *Takbir* nor *Taslim* have been reported. Some of the scholars have said: The *Takbir* should be made upon rising and the *Taslim* should be made also. But nothing has been reported to this effect, therefore, nothing is required of the worshipper except the first *Takbir* at time of prostration if it is outside the prayer. And through Allāh is attained success.

Ibn Baz

[1] The first part was recorded by Muslim no. 771, the second, from "O Allah write for me..." was recorded by At-Tirmithi no. 579.

TIMES WHEN PRAYER IS FORBIDDEN

Tahiyyatul-Masjid during the Times when Prayer is Forbidden

Q There is much talk about *Tahiyyatul-Masjid*: Some say that it should not be done during the times when it is reported that prayer is forbidden, such as at the times of sunrise and sunset. Others say that it is permissible since the reasons for it are not restricted by any time and that it should be done even if half of the sun had set. I request a detailed explanation of this.

A There is some disagreement among the scholars in this matter, but the correct view is that *Tahiyyatul-Masjid* is lawful at all times, even after *Fajr* and after *'Asr* based upon the general meaning of the words of the Prophet ﷺ:

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ»

«If any of you enters the mosque, he should not sit until he has prayed two Rak'ahs.»[1]

Also, it is a prayer that there is a reason to perform, like *Salat At-Tawaf*[2] and *Salat Al-Khusuf*,[3] and the correct view in all of these is that they should be performed at all of the times when prayer is (normally) prohibited, just like making up for an obligatory prayer which one has missed, based upon the words of the Prophet ﷺ regarding *Salat At-Tawaf*:

«يَا بَنِي عَبْدِ مَنَافٍ لَا تَمْنَعُوا أَحَدًا طَافَ بِهٰذَا الْبَيْتِ وَصَلَّى أَيَّةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ»

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[1] Al-Bukhari no. 1163 and Muslim no. 714.

[2] *Salat At-Tawaf*: A two-*Rak'ah* prayer following circumambulation of the Ka'bah during *Hajj* and *'Umrah*.

[3] *Salat Al-Khusuf*: Prayer of the lunar or solar eclipse.

«O people of (the tribe of) 'Abdi Manaf! Do not prevent anyone from performing Tawaf of this House and praying at anytime of the night or day that he wishes.»[1]

And he ﷺ said, regarding *Salat Al-Kusuf*:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذٰلِكَ فَصَلُّوا وَادْعُوا حَتَّى يُكْشَفَ مَا بِكُمْ»

«Verily the sun and the moon are two Signs among the Signs of Allāh, they are not eclipsed for the death or the birth of any man, so if you see them, pray and supplicate, until what your are suffering is removed.»[2]

And he ﷺ said:

«مَنْ نَامَ عَنِ الصَّلَاةِ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

«Whoever slept through a prayer or forgot it, must make up for it as soon as he remembers it, and there is no expiation for it except this.»[3]

All of these *Hadiths* extend to include the times when prayer is prohibited and other times. This saying is the preferred view of Shaikh Al-Islam, Ibn Taimiyyah and his student, the great scholar, Ibn Al-Qayyim - may Allāh's Mercy be on both of them. And Allāh is the Granter of success.

Ibn Baz

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[1] Abu Dawud no. 1894, At-Tirmithi no. 868 and Ahmad 4:81.

[2] Al-Bukhari no. 1040 and Muslim no. 901.

[3] Al-Bukhari no. 597 and Muslim no. 684.

Tahiyyatul-Masjid during the Time when Prayer is prohibited is not only for the Two Holy Mosques

Q Is *Tahiyyatul-Masjid* permissible after the *'Asr* prayer and the *Fajr* prayer in any mosque, or is it only allowed in the two Holy Mosques at the times when prayer is prohibited, not in other mosques?

A The most correct view among the sayings of the scholars is that when a person enters the mosque - even if it be a time when prayer is prohibited - he should pray *Tahiyyatul-Masjid* in accordance with the general meaning of the *Hadith* of the Prophet ﷺ in which he said:

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ»

«If any of you enters the mosque, he should not sit until he has prayed two Rak'ahs.»[1]

And the *Hadiths* which prohibit prayer at the time of sunrise, sunset, when it is at its meridian, after *'Asr* and after *Maghrib* must be understood to refer to general supererogatory prayers, not to obligatory prayers or those non-obligatory prayers for which there is a reason, such as *Tahiyyatul-Masjid* and the two *Rak'ahs* of *Tawaf*, both of which are prayed after *'Asr* and after *Fajr* and at all other times when prayer is (normally) prohibited.

The Permanent Committee

The Ruling on performing Supererogatory Prayers before the *Maghrib* Prayer

Q 1. What is the ruling on praying *Tahiyyatul-Masjid* after the *Athan* for *Maghrib* prayer, when the time between the *Athan* and the *Iqamah* is short, and what is the ruling on

[1] Al-Bukhari no. 1163 and Muslim no. 714.

praying supererogatory prayers other than *Tahiyyatul-Masjid* before the *Maghrib* prayer?

A 1. *Tahiyyatul-Masjid* is a highly recommended Sunnah at all times, even when prayer is prohibited, according to the most authoritative of two opinions held by the scholars, based upon the generality of the words of the Prophet ﷺ:

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ»

«*If any of you enters the mosque, he should not sit until he has prayed two Rak'ahs.*»[1]

Prayer after the *Athan* for *Maghrib* and before the *Iqamah* is a *Sunnah* according to the *Hadith* of the Prophet ﷺ which states:

«صَلُّوا قَبْلَ الْمَغْرِبِ صَلُّوا قَبْلَ الْمَغْرِبِ» ثُمَّ قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ»

«*Pray before Maghrib ... pray before Maghrib.*» Then the third time, he added: «*For whomsoever wished.*»[2]

When the *Athan* for *Maghrib* was called, the Companions of the Prophet ﷺ used to quickly pray two *Rak'ahs* before the *Iqamah* and the Prophet ﷺ saw them, and he did not prohibit them from doing so; in fact, he ordered them to do so, as is clear from the above *Hadith*.

Q 2. Is it permissible for the one who remains in the mosque after the *Fajr* prayer until sunrise to pray the two *Rak'ahs* of *Dhuha* prayer at sunrise, and what is the prescribed time for its performance?

A 2. The time for *Dhuha* prayer is from the time when the sun rises so that the shadow cast by a spear is the same length as the spear itself, until just before *Zuhr* time. The best time for this is when the forenoon is at its hottest, according to

[1] Al-Bukhari no. 1163 and Muslim no. 714.

[2] Al-Bukhari nos. 1183 and 7368.

the *Hadith* of the Prophet ﷺ:

«صَلَاةُ الْأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ»

«Salatul-Awwabeen (i.e. Adh-Dhuha) is when the sun is at its hottest.»[1]

Ibn Baz

The Times when Prayer is Not Allowed

Q What are the times when prayer is disliked?

A The times when prayer is prohibited are from the start of the sunrise until the sun rises so that the shadow cast by a spear is the same length as the spear itself. Then when the sun is in the middle of the sky, until it lowers in the western sky, and after the *'Asr* prayer, until sunset. These are the times when prayer is prohibited as proved by *Hadiths* from the Messenger ﷺ.

But exempt from this - according to the most authoritative of two opinions held by the scholars - are those prayers for which there is a reason. Such as *Salatut-Tawaf* after *'Asr* or after *Fajr*, *Salatul-Kusuf* and *Tahiyyatul-Masjid*, for they are permitted at the times when prayer is (normally) prohibited.

Likewise, the *Sunnah* of *Fajr* is an exception, for it may be prayed after *Fajr*. But it is not lawful to pray more than two *Rak'ahs*, because when the Prophet prayed after *Fajr*, he would only pray two short *Rak'ahs* for the *Sunnah* of *Fajr*. So if a person did not pray it before, due to shortness of time, or other reasons which prevented him from offering it before prayer, it is permissible - according to the most correct of two sayings of the scholars - for him to offer it after the *Fajr* prayer.

[1] Muslim no. 748.

And if he delayed it until after the sun has risen, it would be better. And Allāh is the Granter of success.

Ibn Baz

Praying at the Time when Prayer is Prohibited

Q Is prayer before *Maghrib* disliked, even if it be *Tahiyyatul-Masjid*?

A There is some ambiguity regarding this question which requires a detailed explanation, regarding the time and the type of prayer, because from after the *'Asr* prayer until sunset is considered to be a time when prayer is prohibited. Therefore, no prayer should be offered at this time, according to the *Hadiths* which have been reported to this effect, including the words of the Prophet ﷺ:

«لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَرتَفِعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ»

«There is no prayer after Fajr until the sun has risen, and there is no prayer after 'Asr until the sun has set.»[1]

However, if the purpose of the prayer is to make up one missed, then it is not included in this prohibition, according to the unanimous verdict of the people of knowledge.

As for those prayers for which there is a reason, such as *Salatul-Kusuf, Salatul-Janazah,* and the two-*Rak'ah* prayer which a person performs upon entering the mosque when he wishes to sit therein - known as *Tahiyyatul-Masjid* - they are permissible at the time when prayer is (normally) prohibited, according to the most authoritative opinion held by the scholars ... because the *Hadiths* which have been reported regarding the prayers for which there is a reason are general,

[1] Al-Bukhari no. 586 and Muslim no. 827.

including all times, including the times when prayer is (normally) prohibited and other times, such as the words of the Prophet ﷺ:

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ»

«If any of you enters the mosque, he should not sit until he has prayed two Rak'ahs.»[1]

As for the *Hadiths* which forbid prayer at the times of prohibition, they do not include making up for missed prayers, nor for prayers performed for a reason.

Ibn Baz

There is No Prayer after *'Asr* until the Sun sets

Q Why is it not allowed to offer *Sunnah* or other prayers after the *'Asr* prayer?

A It has been authentically reported from a number of the Companions that the Prophet ﷺ said:

«لَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَلَا بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ»

«There is no prayer after 'Asr until the sun has set and there is no prayer after Fajr until the sun has risen.»[2]

And the scholars have said that the reason for this is most likely a prohibition of imitating the polytheists who prostrate to the sun at the time of its rising or setting. So it was forbidden to pray supererogatory prayers at this time, since there is no reason for them, fearful that it might be believed that the worshipper's prostration was for the sun. And the forbiddance of prayer during this long period of time was made

[1] Al-Bukhari no. 1163 and Muslim no. 714.

[2] Al-Bukhari no. 586 and Muslim no. 827.

general in order to take care against the causes of *Shirk* and whatever may lead to it.

Ibn Jibreen

Following the *Mu'aththin*, then offering the *Tahiyyatul-Masjid*

If a person entered the mosque while the *Mu'aththin* was still calling the *Athan*, should he pray when the *Athan* has not yet finished?

It is better to answer the *Mu'aththin* and then supplicate after that with an invocation that has been reported (from the Prophet ﷺ) then begin praying the *Sunnah* of the mosque (that is: *Tahiyyatul-Masjid*). Although some scholars have made this an exception saying that the one who entered the mosque while the *Mu'aththin* was calling the *Athan* on Friday should pray *Tahiyyatul-Masjid* in order to hear the *Khutbah* and they said that the reason for this is because listening to the *Khutbah* is an obligation, while answering the *Mu'aththin* is not obligatory.

Ibn 'Uthaimin

Times when Prayer is Prohibited

I hear that there are times during the day when prayer is disliked, what are they? And what is the reason for prayer being disliked at these times?

The times are from after the *Fajr* prayer until the sun has risen the equivalent of a spear's length, which is approximately a meter, and that is about a quarter of an hour after it has risen. And what is meant by *Fajr* prayer is the prayer of each person by himself. As for the second time, it is from when the sun is at its zenith until it begins to decline and that is midway through the day, about five minutes before the

the decline of the noon sun or thereabouts. As for the third time, it is after *'Asr* prayer until the sun sets, and what is meant is the prayer of every person himself. So when a person prays *'Asr*, it is forbidden for him to pray until the sun sets. Exempt from this are the obligatory prayers, such as when a person has missed a prayer and he remembers it at one of these times, then he should pray it, based upon the general meaning of the words of the Prophet ﷺ:

«مَنْ نَامَ عَنِ الصَّلَاةِ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا»

«Whoever slept through a prayer or forgot it, must make up for it as soon as he remembers it...»[1]

Another exception from this - according to the most authoritative opinion - is every supererogatory prayer for which there is a reason, because this prayer for which there is a reason is linked to that reason, and the prayer is permissible due to that reason, as it negates the reason behind the prohibition. For example, if you entered the mosque after the *'Asr* prayer, you should pray two *Rak'ahs*, in accordance with the words of the Prophet ﷺ:

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ»

«If any of you enters the mosque, he should not sit until he has prayed two Rak'ahs.»[2]

Likewise, if you entered the mosque after *Fajr* prayer or at the time when the sun is at its zenith, or if the sun was eclipsed after the *'Asr* prayer, you would pray *Salat Al-Kusuf* because there is a reason for it. And if a person was reading the Qur'an and he came to a Verse in which there is a prostration, he should prostrate, even though it be at these times, because there is a reason for it.

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[1] Al-Bukhari no. 597 and Muslim no. 684.

[2] Al-Bukhari no. 1163 and Muslim no. 714.

As for the wisdom behind the prohibition of praying at these times, it is because if it were permitted for a person to perform supererogatory prayers at this time, he might continue until sunrise or sunset, in which case he would be guilty of imitating the polytheists who prostrate to the sun in welcome and happiness as it rises, and prostrate to it as it sets in farewell to it. And the Prophet ﷺ warned us to close every door which might lead to *Shirk* and every action which entails imitation of the polytheists. As for the prohibition of praying when it is at its zenith until it begins to set, it is because that is the time when the heat of the Hell-Fire overflows, as has been authentically reported from the Prophet ﷺ, therefore prayer should not be observed at this time.

Ibn 'Uthaimin

VOLUNTARY PRAYERS

The *Mu'aththin* called the *Athan* while I was praying the *Sunnah* of *Fajr*

Q I entered the mosque at *Fajr* time and prayed two *Rak'ahs* and when I stood up for the second *Rak'ah*, the *Mu'aththin* called the *Athan* for prayer and I had made the intention to perform the *Sunnah* of *Fajr* prayer because when I left my house, the *Athan* was being called in some of the mosques. Then after I had finished praying, I sat and read the Qur'an and a person beside me said: "Stand up and pray the *Sunnah* of *Fajr*." I said: "I have already prayed it." He replied: "That is not permissible for you unless you pray again, because the *Mu'aththin* called the *Athan* while you were praying." I request an explanation of this.

A If the *Mu'aththin* delayed the *Athan* of the *Fajr* prayer whose *Sunnah* you were offering, and your prayer took

place after the beginning of *Fajr* time, then you have performed the *Sunnah* and it is sufficient for you and there was no need to repeat it. However, if you are unsure about it and you do not know if the *Athan* of the *Mu'aththin* who called while you were praying was late or not, then it is safer and better for you to repeat the two *Rak'ahs* in order to be sure that you performed them after the start of *Fajr* time.

Ibn Baz

The Ruling on Making up the *Sunnah* of *Fajr* after the Prayer

Q I always go to *Fajr* prayer and I find that the prayer has begun and I have not yet prayed the *Sunnah* of *Fajr*... Is it allowed for me to pray it after completing the prayer? I mean, after the *Imam's Taslim*? And if I wait until the sun has risen before praying it, will I lose any of the reward for it, bearing in mind that the two *Rak'ahs* of *Fajr* are better than the world and what is in it, according to the *Hadith*?

A If it is not easy for the Muslim to perform the *Sunnah* of *Fajr* before the prayer, he may choose between performing it after the prayer, or delaying it until after the sun has risen, because the *Sunnah* has been confirmed from the Prophet ﷺ to that effect. As for performing it after the prayer, it has been confirmed that he approved when someone did that.

Ibn Baz

The Ruling on the Fixed *Sunnah* Prayers

Q What is the ruling on the *Sunnah* prayers - that is the two *Rak'ahs* after the prayer?

A Allāh has made it incumbent upon the Muslim to perform five prayers every day, and the Prophet ﷺ

legislated for his people the voluntary prayers before and after the obligatory ones and at all times, except those times when prayer is prohibited.

Included among the aforementioned prayers are the fixed *Sunnah* prayers and they are: two *Rak'ahs* before the *Zuhr* prayer and two *Rak'ahs* after it; two *Rak'ahs* before the *Fajr* prayer; two *Rak'ahs* after the *Maghrib* prayer; and two *Rak'ahs* after the *'Isha'* prayer.

These *Rak'ahs* are the *Sunnah* and not obligatory - the one who offers them is rewarded but the one who does not offer them is not punished. And they help to accustom a person to performing acts of worship and they are an evidence of love for prayer, and they also make up for any defect or omission in the obligatory prayers. So whoever leaves them sometimes is not guilty of any sin, but to continually leave them is a proof of lack of interest in worship and the one who does so is considered less than just due to his desire to abandon the *Sunan* and his disdain for righteous deeds.

Ibn Jibreen

If He made the *Takbir* for the *Sunnah* Prayer, then the Prayer began

Q A man entered the mosque to perform the *Sunnah* of *Zuhr* and after he made the *Takbir*, the prayer started... Should the man break off his prayer, or complete it? I request an explanation of this matter.

A If the prayer begins while one of the congregation is praying *Tahiyyatul-Masjid*, or the fixed *Sunnah* prayers, he should break off his prayer and prepare to offer the obligatory prayer, as the Prophet ﷺ said:

«إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ»

«If the (obligatory) prayer begins, then there is no prayer

except the obligatory one.»[1]

Some scholars held the view that he should complete it quickly, based upon the Words of Allāh:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَا تُبْطِلُوٓاْ أَعْمَٰلَكُمْ ﴿٣٣﴾﴾

«O you who believe! Obey Allāh and obey the Messenger and render not vain your deeds.»[2]

And they interpreted the above-mentioned *Hadith* as pertaining to one who began the (*Sunnah*) prayer after the *Iqamah*. But the correct view is the first saying, because the aforementioned *Hadith* covers both situations. Other *Hadiths* have been narrated which prove that this is general, and that he ﷺ spoke these words when he saw a man praying while the *Mu'aththin* was calling the *Iqamah*. As for the Qur'anic Verse, it is general, while the *Hadith* is specific. And the specific takes precedence over the general and does not contradict it, as is known from the study of *Usulul-Fiqh* [3] and *Mustalatul-Hadith*. [4] However, if the prayer begins and the person has already performed the second *Rak'ah*, there is no sin in completing it, because the prayer is almost over and nothing remains from it except a small part of one *Rak'ah*. And Allāh is the Granter of success.

Ibn Baz

There cannot be Two *Witr* Prayers in One Night

Q Is it permissible to offer two *Witr* prayers in one night?

A No one should offer two *Witr* prayers in one night, because the Prophet ﷺ said:

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[1] Muslim no. 710.

[2] *Muhammad* 47:33.

[3] *Usulul-Fiqh*: Fundamental principles of Islamic jurisprudence.

[4] *Mustalahul-Hadith*: Technical parlance of *Hadith*.

«لَا وِتْرَانِ فِي لَيْلَةٍ»

«*There cannot be two Witr prayers in one night.*»[1]

And he ﷺ also said:

«اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وِتْرًا»

«*Make the end of your prayer at night Witr.*»[2]

And he ﷺ said:

«مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ، وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ، فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذٰلِكَ أَفْضَلُ»

«*Whoever feared that he will not get up at the end of the night should perform Witr at the beginning of it. And whoever desired to stand at the end of it should pray Witr at the end of the night.*»[3]

If it is easy for the Muslim to perform the night prayer at the end of the night, he should seal his prayer with one *Rak'ah* of *Witr*. Whoever found difficulty in this should perform his *Witr* at the start of the night. And if Allāh makes it easy for him (after that) to stand in prayer, he should offer what he can in units of two *Rak'ahs*, and he need not repeat the *Witr*, for the first *Witr* is sufficient for him, according to the aforementioned *Hadith* which is:

«لَا وِتْرَانِ فِي لَيْلَةٍ»

«*There cannot be two Witr* prayers in one night.»[4]

Ibn Baz

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[1] Abu Dawud no. 1439 and At-Tirmithi no. 470.

[2] Al-Bukhari no. 990 and Muslim nos. 151, 751.

[3] Muslim no. 755.

[4] Abu Dawud no. 1439 and At-Tirmithi no. 470.

Whoever performed *Witr* at the Start of the Night, then stood in Prayer at the End of it

Q If I performed *Witr* at the start of the night, then I stood in prayer at the end of the night, how should I pray?

A If you performed *Witr* at the start of the night, then Allāh made it easy for you to stand in prayer at the end of the night, pray whatever Allāh makes easy for you in units of two *Rak'ahs* without *Witr*, in accordance with the words of the Prophet ﷺ:

«لَا وِتْرَانِ فِي لَيْلَةٍ»

«*There cannot be two Witr* prayers in one night.»[1]

And the *Hadith* authentically reported from 'A'ishah, may Allāh be pleased with her, in which she said that the Prophet ﷺ used to pray two *Rak'ahs* after *Witr* while he was sitting. And the wisdom behind that - and Allāh knows best - was to inform the people of the permissibility of praying after *Witr*.

Ibn Baz

Qunut in Prayer

Q What is the ruling on regularly performing *Qunut* in the *Fajr* prayer? Likewise, *Qunut* in *Witr*? And what is the ruling on offering *Witr* prayer as three *Rak'ahs*, like *Maghrib*?

A This question consists of two issues: The first issue is the question of *Qunut* in *Fajr* prayer; and in this matter there is a difference of opinion among scholars which has arisen due to the fact that it has been authentically reported from the Prophet ﷺ that he recited *Qunut*, invoking Allāh for a people or against a people. He called upon Allāh for the weak and

[1] Abu Dawud no. 1439 and At-Tirmithi no. 470.

helpless among the believers in Makkah and he invoked Allāh for a month against those who killed the Qur'an reciters from among his Companions.

And whoever looks attentively at the Sunnah of the Messenger ﷺ, will find that the correct saying in this matter is that there is no *Qunut* in the obligatory prayers, except when some disaster befalls the Muslims, or some incident occurs which requires them all to invoke Allāh, the Almighty, the All-Powerful - in that case, *Qunut* should be recited. And it is clear from the evidences that *Qunut* is not specially recited in the *Fajr* prayer when some disaster occurs, rather, it is general for all of the prayers. Based upon this, if the *Qunut* is in the audible prayers, it should be recited aloud, while if it is in the quiet prayers, it should be said quietly.

It is our opinion that when any great calamity befalls, *Qunut* should be recited for it at the time, then if it becomes continuous, *Qunut* should be discontinued.

As for *Qunut* in *Witr* - and this is the second issue relating to this matter - it is a Sunnah, but reciting it continuously is not a Sunnah. However, if a person recited *Qunut* occasionally, it is a good thing, because the Prophet ﷺ taught it to his grandson, Al-Hasan bin 'Ali bin Abi Talib, may Allāh be pleased with them both, but I am unaware that he used to make *Qunut* in his *Witr*.

As for the words of the questioner: "like *Maghrib*", this should not be said, because when a person offers a three-*Rak'ah* prayer as *Witr*, he chooses whether to pray it with two *Taslims* - that is, to pray two *Rak'ahs* and then make the *Taslim*, then pray the third alone - or to offer it all together with one *Tashahhud*, followed by the *Taslim*. As for offering it with two *Tashahhuds*, this would cause it to resemble the *Maghrib* prayer and it has been reported that the Prophet ﷺ prohibited this.

Ibn 'Uthaimin

There is no need to recite aloud when You are praying alone

Q I offer a three-*Rak'ah* prayer for *Witr* and I do not sit except in the last *Rak'ah*; and in the first *Rak'ah*, I recite a short *Surah* after *Al-Fatihah*, then in the second *Rak'ah*, I recite: "Say: "O you who disbelieve!"[1] and in the third *Rak'ah*, I recite: "Say: "He is Allāh, One." [2] and *Al-Mu'awwithatain*. And sometimes, I pray eleven *Rak'ahs* as *Witr* and I do not sit until the last *Rak'ah*, and I recite the same *Surahs* which I mentioned, in the first three *Rak'ahs* and in the remainder of the *Rak'ahs*, I recite only *Al-Fatihah*. Is this prayer of mine correct, and how should I pray thirteen *Rak'ahs*?

When I miss the *Maghrib* prayer, the *'Isha'* prayer or the *Fajr* prayer, I pray it alone, and I used to recite the Verses quietly to myself. Then I came to know from my uncle that it is obligatory to recite aloud in the audible prayers. Were my previous prayers correct? And is there any duty incumbent upon me?

A It is preferred to pray thirteen *Rak'ahs* or eleven *Rak'ahs* and to make the *Taslim* after every two *Rak'ahs* and to recite whatever you wish in every *Rak'ah* after *Al-Fatihah*. It is permissible to offer nine *Rak'ahs*, making the *Taslim* after every two *Rak'ahs*, or to perform eight *Rak'ahs*, then make the *Tashahhud* after them and then pray the ninth and make the *Taslim* at the end of it.

It is also permissible to offer seven *Rak'ahs* with single *Taslim* or five *Rak'ahs* with single *Taslim*, but it is preferred for the *Witr* to be no less than three *Rak'ahs*, reciting *Sabbih*[3] in the

[1] *Surah Al-Kafirun*.
[2] *Surah Al-Ikhlas*.
[3] *Surah Al-A'la*.

first and in the third, *Surah Al-Kafirun* and *Surah Al-Ikhlas*, but if a person recites other than this, there is no objection. And it is preferred for the three *Rak'ahs* (of *Witr*) to be performed with two *Taslims*, but if they are performed with one *Taslim*, it is permissible, Allāh willing.

We say that there is no need to recite aloud when one is praying alone, because loud recitation in the night prayer is in order that those being led in prayer hear it and benefit from it; and a person praying alone hears himself, whether he recites aloud or not and therefore the desired objective is achieved.

Ibn Jibreen

He intended to perform Three *Rak'ahs* as *Witr*, but then He wished to pray more

Q A person intended to pray three *Rak'ahs* as *Witr*, but during the prayer, he wanted to pray more *Rak'ahs* - is it permissible for him to do so? And is it permissible to pray *Tahiyyatul-Masjid* after the *Athan*?

A It is the Sunnah to offer *Witr* prayer as three *Rak'ahs* with two *Taslims*, and if a person wished to pray more than three, it is preferred to pray eleven, making the *Taslim* after every two *Rak'ahs*. So if a person intended to offer three *Rak'ahs*, but after the (opening) *Takbir* he wished to pray more, it would be permissible; even if he were in the third *Rak'ah* and then he decided to offer a fourth, then pray *Witr* after it, there is no problem in that, Allāh willing.

As for *Tahiyyatul-Masjid*, it is permissible to pray it after the *Athan* and it suffices in place of the regular *Sunnah* prayer which is prescribed before the obligatory prayer.

Ibn Jibreen

Holding the Qur'an in *Tarawih* Prayers

Q What is the ruling on the *Imam* holding the Qur'an when praying *Tarawih*? And what is the evidence for this from the Book (of Allāh) and the Sunnah?

A There is no objection to reciting the Qur'an from the Book during the night prayer in Ramadhan, because this enables those being led in prayer to hear the whole Qur'an. Because the Islamic evidences from the Book and the Sunnah prove the lawfulness of reciting the Qur'an in prayer and that includes reading from the Book and reciting by heart; and it has been authentically reported from 'A'ishah, may Allāh be pleased with her, that she ordered her servant, Thakwan to lead her in the night prayer in Ramadhan and he read from the Book - this was reported by Al-Bukhari (may Allāh have mercy on him) in his *Sahih* in disconnected form, in a manner that expresses he was certain of its authenticity.

Ibn Baz

Regarding holding the Qur'an in *Tarawih* Prayers

Q We performed the *Tarawih* prayers in the holy month of Ramadhan in the American city of Fresno and a dispute took place regarding the recitation from the Noble Book. Some of the brothers said that it is not permissible to recite from the Book in *Tarawih* prayers, while others said that it is permissible, due to the fact that there was no one present among the brothers who had memorized the whole of the Noble Qur'an.

A If your situation was as you have described it, then it was permissible for your *Imam* to read from the Book in *Tarawih*. Indeed, in cases such as yours, that would be recommended according to the Islamic law, because it is preferred for the recitation in *Tarawih* prayer to be long and

that could not be done by the likes of yourselves without the *Imam* reading from the Book. It has been narrated by Abu Dawud in *Kitabul-Masahif*, via Ayyub, from Ibn Abi Mulaikah, that 'A'ishah, may Allāh be pleased with her, was being led in prayers by her servant, Thakwan and he was reading from the Book. And Ibn Abi Shaybah said: "Waki' informed us, on the authority Hisham bin 'Urwah, on the authority of Ibn Abi Mulaikah, on the authority of 'A'ishah, may Allāh be pleased with her, that she freed a slave belonging to her and he used to lead her (in prayer) in Ramadhan, using the Book.

The Permanent Committee

The End of the Time for *Witr*

What is the latest time *Witr* may be performed?

It is at the end of the night, before *Fajr* prayer begins, according to the words of the Prophet ﷺ:

«صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى.. فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُوتِرُ لَهُ مَا قَدْ صَلَّى»

«The night prayer and the day prayer are two by two... so if any of you fears that the morning is nigh, he should pray one Rak'ah, which will be Witr for what he has already prayed.»[1]

Ibn Baz

Invocations of *Qunut*

I am the *Imam* of a mosque and I request that you inform me of some recommended invocations in *Witr* prayer during the month of Ramadhan which I may learn

[1] Al-Bukhari no. 990 and Muslim no. 749.

and memorize.

The Prophet ﷺ taught Al-Hasan bin 'Ali (may Allāh be pleased with them both) some words to say in the *Qunut* of *Witr* and they have been narrated by Ahmad, Abu Dawud, An-Nasa'i, At-Tirmithi and Ibn Majah, on the authority of Al-Hasan bin 'Ali (may Allāh be pleased with both of them), who said: Allāh's Messenger ﷺ taught me words to say in the *Qunut* of *Witr*:

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَىٰ عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ»

«Allāhumm-ahdinee feeman hadait, wa 'aafinee feeman 'aafait, wa tawallanee feeman tawallait, wa barik lee feema a'atait, wa qinee sharra ma qadhait, innaka taqdhee wa la yuqdha 'alaik, wa innahu la yathillu man waalait, wa la ya'izzu man 'aadait, tabarakta rabbana wa ta'alait. (Which means:) O Allāh! Guide me among those whom You have guided; and pardon me among those whom You have pardoned; and turn to me in friendship among those to whom You have turned in friendship; and bless me in what You have bestowed; and save me from the evil of what You have decreed, (for) indeed You decree and none can influence You; and he is not humiliated whom You have befriended; and he gets no honor whom You have enmity with. Blessed are You, O Lord and Exalted.»[1]

And you may add any reported invocations you wish.

The Permanent Committee

[1] Abu Dawud nos. 1425, 1426, At-Tirmithi no. 464 and Ahmad 1:199-200.

Reciting (*Surah*) *Al-Ikhlas* in *Witr* is not Obligatory

Q Is the recitation of *Surah As-Samad*[1] a condition for the acceptance of *Witr* or is it allowed for a person to recite any *Surah in Witr*?

A Reciting *Surah Al-Ikhlas in Witr* is not a condition for the acceptance of *Witr*; it is only a Sunnah according to the narration of Ahmad, Abu Dawud and An-Nasa'i, on the authority of Ubayy bin Ka'b and Ibn 'Abbas in which it is stated that the Messenger of Allāh ﷺ used to pray *Witr* with *Surah Al-A'la, Surah Al-Kafirun* and *Surah Al-Ikhlas*.[2] But if any other *Surahs* are recited, the prayer will be correct, but he will lose the reward of following the Sunnah of the Prophet ﷺ

The Permanent Committee

Rulings on the Lunar Eclipse and the Solar Eclipse and Matters related to Them

Q 1. Revered Shaikh, we read in the newspapers an article, the essence of which was: "... that the moon would be totally eclipsed a little after sunset."

That was three days before the eclipse occurred. The writer explained the reasons for its occurrence, its start and its end, which caused one to ask oneself a number of questions, bearing in mind the following facts:

1. That the lunar eclipse and the solar eclipse are natural occurrences, because the scholars of astronomy know of their occurrence a number of days beforehand and are able to predict their extent, their beginning and their end precisely.

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[1] *Surah As-Samad: Surah Al-Ikhlas.*

[2] An-Nasa'i nos. 1700-1702 and Abu Dawud no. 1423.

2. That the Messenger ﷺ ordered us in a *Hadith* narrated by Muslim, on the authority of 'A'ishah, may Allāh be pleased with her, to pray at the time when an eclipse occurs, saying:

«فَصَلُّوا حَتَّى يُفَرِّجَ اللهُ عَنْكُمْ»

«*Pray, so that Allāh may relieve you.*»

3. And Al-Bukhari narrated, on the authority of Asma' bint Abu Bakr, may Allāh be pleased with them both, that she said: "We were ordered to release slaves at the time of the eclipse."

4. It has been reported in *Fathul-Bari* that:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ يُخَوِّفُ اللهُ بِهِمَا عِبَادَهُ»

«*The sun and the moon are two of the Signs of Allāh by which Allāh causes fear to His servants.*»

But why are the servants afraid, when the eclipse is something natural and well known before it happens?

1. It has been authentically reported from the Prophet ﷺ that he said that solar and lunar eclipses occur as something fearful from Allāh to His servants, in order to encourage them to respect the Signs of Allāh and to fear Him, the Almighty, the All-Powerful and to resort to remembrance of Him and obedience towards Him. He ﷺ said that they are not eclipsed for the death of any person, nor for his birth and that they are only two Signs from among the Signs of Allāh by which Allāh causes fear to His servants. He said:

«إِذَا رَأَيْتُمُ الْخُسُوفَ فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ»

«*If you observe an eclipse, then seek protection in remembrance of Him and supplicate Him.*»[1]

He ﷺ also said:

[1] Al-Bukhari nos. 1059-1060 and Muslim nos. 911, 912, 915.

«إِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا وَادْعُوا حَتَّى يُكْشَفَ مَا بِكُمْ»

«If you see it, then pray and supplicate until He relieves you of what afflicts you.»

And he ordered us in these circumstances to make *Takbir*, to free slaves and to give charity. All of this is prescribed at the time of an eclipse: prayer, remembrance, seeking forgiveness, giving charity, freeing slaves, fear of Allāh - the Almighty, the All-Powerful - and to make them beware of His punishment.

That it is a Sign whose occurrence is known through calculation does not negate that it is a cause for invoking fear of Allāh the Almighty and a means of making people beware of Him, the Most Glorified, Most High. For it is He Who makes the Signs and organizes their causes, like the rising and setting of the sun at specific times and likewise the moon and the stars which are Signs from among the Signs of Allāh, the Most Glorified, the Most High. The fact that Allāh has made causes for them, as mentioned by the astronomers, by which they know when eclipses will occur, does not negate them being means of invoking fear and warning of (the punishment of) Allāh, the Almighty, the All-Powerful.

Likewise, all of His clear Signs, such as the sun, the moon, the stars, the heat, the cold - all of them are Signs in which there is fear and warning against disobeying Allāh after He has given these Blessings. And people are encouraged to beware of Him (i.e. His punishment) and to fear Him, the Most Glorified, so that they remain steadfast in obedience to His Commands and avoid what He has forbidden.

The presence of these Signs in the heavens, such as the eclipse of the moon and the sun and others, and the fact that the astronomers and those who calculate (the movements of celestial bodies) know the causes of such things in most cases does not obviate their being Signs. And the calculator could be mistaken, as could the astronomer at times or they could be

right, although in most cases - provided he is sure of his calculations - he gets it right. This is not knowledge of the unseen, because it has known causes which are explored by the calculators through the movements of the sun and moon and they know the phases of the sun and the moon, including the phases in which lunar and solar eclipses will occur, and this does not negate the fear of Allāh or the charity or other things that were commanded by Allāh through His Messenger ﷺ - all of this is for the benefit of the worshippers, so that they may fear, beware (of sin) and remain steadfast. The fact that they are known through calculation does not negate this.

2. Does not the spread of such information diminish the importance of the eclipse (i.e. in the eyes of the people)?

2. If the news of it was not spread, it would be better, so that eclipses would come upon the people without warning, as this would be more likely to inspire fear in them and make them more active in obeying Allāh, the Most Glorified, Most High. But some of these calculators consider that this information causes people to be more prepared and reduces ignorance of them, because it could take the people unawares, so they do not realize it or notice it. So if this information is disseminated in the newspapers, the people will take note of this thing and be ready for it when it occurs - this is what is intended by spreading such information in most cases.

3. Is not the forecasting of things such as lunar and solar eclipses a form of predicting events before they occur and a violation of the legal evidences, may Allāh preserve you and protect you?

3. No ... the scholars say that it is not from among the matters of the unseen and that it is known through calculation, as Shaikh Al-Islam, Ibn Taimiyyah, Ibn Al-Qayyim and other early scholars have said. And the phases of the sun

and moon are known to the astronomers and calculators through their investigations which they have studied and understood, and not from knowledge of the unseen.

Ibn Baz

The Ruling on Praying Two *Rak'ahs* between the Two *Khutbahs* on Friday

I have observed in the Friday prayer, during the sitting of the *Imam* between the two *Khutbahs*, that some of the worshippers stand up and pray two *Rak'ahs* then they sit down. What is the ruling on this prayer? And is it permissible for a man to stand up and pray once he has sat down after entering the mosque?

This prayer is not legislated. What is prescribed after the *Imam* enters the mosque is for the people to listen to his *Khutbah* and to follow their *Imam*; and in between the two *Khutbahs*, they should wait for the *Imam* to deliver the second *Khutbah*. If they call upon Allāh between the two *Khutbahs* using any supplication they choose, it is good, because this is one of the times when it is hoped that the supplication will be answered. For there is a time on Friday when, if a Muslim worshipper stands in prayer and asks Allāh for anything, Allāh will give it to him.[1]

Yes, a person may stand in prayer after he has sat down, in order to perform *Tahiyyatul-Masjid* because it is reported that a man entered the mosque on Friday while the Prophet ﷺ was delivering the *Khutbah* and he ﷺ said to him:

«أَصَلَّيْتَ»

«*Have you prayed?*»

He replied: "No." So the Prophet ﷺ said:

[1] Al-Bukhari no. 935 and Muslim no. 852.

«قُمْ فَصَلِّ رَكْعَتَيْنِ»

«*Stand up and pray two Rak'ahs.*»[1]

However, if he sat for a protracted length of time, he should not perform *Tahiyyatul-Masjid*, because when the time for a Sunnah has passed, the requirement for it is cancelled.

Ibn 'Uthaimin

The Ruling on *Fajr* Prayer after the First *Athan*

Q Is it correct for me to perform the *Fajr* prayer after the first *Athan*? And is the time between the two *Athans* considered to be *Fajr* time, or is it only the time after the second *Athan* which is considered to be so?

A Prayer is not correct until its time has begun and the time for *Fajr* begins at the start of dawn, which is the whiteness which appears in the eastern sky; therefore, whoever prayed before the start of dawn, his prayer will not be correct. The *Athan* is not a condition (for its acceptance), for if there were no *Athan*, prayer at the right time would be correct.

As for the *Fajr* prayer, some of the scholars have permitted its *Athan* being called before its time begins, that is, at the end of the night, but it must not be prayed until the time for it begins. Others say that its *Athan* should not be made before the time of the prayer begins except in Ramadhan, in order to wake the sleepers for *Sahur*[2] and so that the one who is standing in prayer may return home, knowing that the time for *Sahur* has come, but it is not correct to pray until after the second *Athan*, which takes place at the time of prayer. And Allāh knows best.

Ibn Jibreen

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[1] Al-Bukhari nos. 930-931 and Muslim no. 875.

[2] *Sahur*: A meal taken before the commencement of fasting.

Is there a Prayer known as *Salatul-Fa'idah*?

Q Some people say that there is a prayer known as *Salatul-Fa'idah*[1] which consists of a hundred *Rak'ahs*; and it is also said that it is four *Rak'ahs* which are prayed in the last Friday of Ramadhan. Is this saying correct, or is it an innovation?

A This saying is not correct, and there is no prayer called *Salatul-Fa'idah* - all of the prayers are beneficial, the obligatory prayers being the most beneficial, because any act of worship, if it is obligatory, is better than the supererogatory, according to what has been authentically reported in the authentic *Hadith* which states that Allāh, the Most High says:

«مَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ»

«My servant does not draw near to Me by anything more than that which I have enjoined upon him.»[2]

And because Allāh has made them obligatory, this is a proof that He loves them and that they are more beneficial for the worshipper than the non-obligatory prayers, and this is why they were enjoined upon him so that he may earn their reward. So all of the prayers are beneficial. But as for a particular prayer which is called *Salatul-Fa'idah*, it is an innovation without any basis, and a person should beware of remembrance and prayers which spread among the people and which are completely without basis in the Sunnah. It should be known that essentially all acts of worship are forbidden except those which have been legislated. Therefore, it is not permissible for a person to worship Allāh by any means which has not been legislated by Allāh in His Book or the Sunnah of His Messenger ﷺ. And when a person is in doubt whether something is an act of worship or not, (he should know that) it

[1] *Salatul-Fa'idah*: The prayer of benefit.

[2] Al-Bukhari no. 6502.

is not an act of worship unless there is some evidence to prove that it is so. And Allāh knows best.

Ibn 'Uthaimin

Salatul-Hajah and *Salat Hifzul-Qur'an* are not lawful

Q I have heard about *Salatul-Hajah* [1] and *Salat Hifzul-Qur'an* [2] - are these prayers or not?

A They are both incorrect; neither *Salatul-Hajah* nor *Salat Hifzul-Qur'an* are correct, because it is not possible to confirm such acts of worship except by some legal evidence and there is no legal evidence by which to make them lawful.

Ibn 'Uthaimin

If the *Athan* for *Fajr* is called during *Witr*

Q A man was praying *Witr* and during his prayer, the *Mu'aththin* called the *Athan* for the *Fajr* prayer. What is the ruling, should he complete the prayer, or not?

A Yes, if the *Athan* was called while he was praying *Witr*, he should complete his prayer and there is no sin in that.

Ibn 'Uthaimin

The Ruling on Changing the Place of Prayer for the *Sunnah*

Q Has any proof been reported for changing one's place in order to perform the *Sunnah* following the obligatory prayer?

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[1] *Salatul-Hajah*: The prayer of need.

[2] *Salat Hifzul-Qur'an*: The prayer of Qur'an memorization.

Yes, it has been reported in the *Hadith* of Mu'awiyah that he said: "The Prophet ﷺ ordered us not to join one prayer with another prayer without leaving or speaking (in between)." [1]

So the scholars have understood from this that a gap must be made between the obligatory and the *Sunnah* - either by speaking or by changing one's place.

Ibn 'Uthaimin

The Ruling on Making up for *Witr*

If I slept through the *Witr* prayer and I did not perform it during the night, can I make it up, and when?

The Sunnah is to make it up after sunrise and before it reaches its zenith, praying an even number, not *Witr* (an odd number). So if your custom is to offer three *Rak'ahs* as *Witr* at night and you slept through it or forgot it, it is lawful for you then to pray four *Rak'ahs* during the day with two *Taslims*. If you normally offer five *Rak'ahs* as *Witr* at night, but you slept through it or forgot it, it is lawful for you to pray six *Rak'ahs* during the day with three *Taslims*. The ruling is the same if one prays more than this, based upon the authentic *Hadith* narrated on the authority of 'A'ishah, may Allāh be pleased with her, in which she said: "When Allāh's Messenger ﷺ was unable to pray the night prayer due to sleep or illness, he used to pray twelve *Rak'ahs* during the day."[2]

And his *Witr* usually consisted of eleven *Rak'ahs*, and the Sunnah is to make up for it by praying an even number, in units of two *Rak'ahs*, based upon this noble *Hadith* and the words of the Prophet ﷺ:

[1] Muslim no. 883 and Abu Dawud no. 1129.

[2] Muslim no. 746.

«صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى»

«The night prayer and the day prayer are in units of two (Rak'ahs).»[1]

The essence of this *Hadith* is to be found in the Two *Sahihs* on the authority of Ibn 'Umar, but without mention of the day, although this addition is authentic by those whom we mentioned earlier, i.e. Ahmad, and the compilers of the *Sunan*. And Allāh is the Granter of success.

Ibn Baz

The Ruling on praying while the *Imam* is on the Pulpit

Q If I entered the mosque on Friday while the *Imam* was delivering the *Khutbah*, is it permissible for me to pray two *Rak'ahs*?

A It is a Sunnah and highly recommended for the one who enters the mosque not to sit until he has offered two *Rak'ahs* as *Tahiyyatul-Masjid*, even if the *Imam* is delivering the *Khutbah*.

Ibn Jibreen

It is not Permissible to repeat *Witr*

Q A certain *Imam* performs *Witr* during the last ten *Rak'ahs* of Ramadhan at the beginning of the night and in the last part of the night. What do you think of this action of his?

A It is not permissible to repeat *Witr*, because it has been reported in a *Hadith*:

[1] Abu Dawud no. 1295.

«لَا وِتْرَانِ فِي لَيْلَةٍ»

«*There cannot be two Witr prayers in one night.*»[1]

For the night prayer is prescribed as an uneven number (*Witr*) because Allāh is *Witr* (i.e. One) and He loves *Witr*; so one should pray three, five, seven or nine *Rak'ahs* or the like.

If one prays in the Sacred Mosque and offers *Witr* with the *Imam*, he may pray one *Rak'ah* with the *Imam* in his *Witr*, then stand up after the *Taslim* of the *Imam* and pray another *Rak'ah*, then offer *Witr* in the last part of the night with the last *Tahajjud* - and it is preferred for the *Witr* to be his last prayer.

But if he performs *Witr* with the first *Imam* after the *Tarawih* prayers, he should make the last *Witr* an even number so that he does not offer *Witr* twice in one night. And Allāh knows best.

Ibn Jibreen

The Ruling on performing *Witr* directly after the *'Isha'* Prayer

Q I take great care in reading the Qur'an, remembrance and the recommended prayers, such as *Witr*, but many times, I find *Witr* prayer a burden, especially if I do not pray it immediately after the *'Isha'* prayer. Is it permissible for me perform it after the *'Isha'* prayer, or must I delay it until just before sleeping?

A It is not preferred to delay it until just before sleeping if that will lead to forgetting it, or its becoming burdensome, or to one's becoming careless about it - in this case, it is better to pray it immediately after the *'Isha'* prayer. If you are confident that you can perform it at the end of the night, then it is better to delay it, but if you fear that you will

[1] Abu Dawud no. 1439 and At-Tirmithi no. 470.

sleep or become careless about it, then praying it earlier is safer.

Ibn Jibreen

The Ruling on performing *Witr* before Sleep

Q I am a woman, who, when I lie down to sleep, becomes very tired. Is it permissible for me to offer *Witr* before sleeping, because I do not wake until it is time for the *Fajr* prayer? And will this be credited as the night prayer for me?

A If it is your habit not to wake until the *Athan* of *Fajr*, then it is better to advance the prayer which you wish to perform to the time before you sleep, because the Prophet ﷺ advised Abu Hurairah to offer *Witr* before sleeping.[1]

So perform the prayers which Allāh has made incumbent upon you and then offer *Witr* before sleeping and sleep upon *Witr*. And if you are able to wake before the *Athan* of *Fajr*, and you wish to offer supererogatory prayers, there is no sin for you to pray in units of two *Rak'ahs*, but without repeating *Witr*.

Ibn 'Uthaimin

Pray *Tahiyyatul-Masjid* or answer the *Mu'aththin*?

Q Which is preferable, to offer *Tahiyyatul-Masjid* while the *Mu'aththin* is making the *Athan*, or after he has finished it?

A Whoever entered the mosque while the *Athan* is being called, it is better for him to answer the *Mu'aththin* and after he has finished, perform *Tahiyyatul-Masjid*, except for the second *Athan* of the Friday prayer - in this case, it is better to pray while the *Athan* is being called, so that it is completed

[1] Abu Dawud nos. 1432-1433 and Ahmad 2:229.

before the *Imam* begins the *Khutbah* and he may then be silent and listen to the *Khutbah*.

Ibn Jibreen

The Ruling on Raising the Hands during the Supplication of *Witr*

Q What is the ruling on raising the hands in *Witr*?

A It is lawful to raise the hands in the *Qunut* of *Witr*, because it falls into the same category as *Qunut* due to calamity, and it has been authentically reported from the Prophet ﷺ that he raised his hands when he supplicated in *Qunut* due to calamity.[1]

Ibn Baz

Salatudh-Dhuha, its time and the number of *Rak'ahs*

Q How many *Rak'ahs* are there in *Salatudh-Dhuha*? And what is a suitable time for performing it?

A *Salatudh-Dhuha* is highly recommended Sunnah and its minimum length is two *Rak'ahs*, while its maximum length is twelve *Rak'ahs*. The best time for it is when the heat of the day begins to increase, as it is reported in the *Hadith*:

«صَلَاةُ الْأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ»

«Salatul-Awwabin is when the hooves of the young camels are burnt by the heat of the sand.»[2]

But it is permissible from the time when the prohibition of praying ends, after the sun rises, when the shadow of a spear is

[1] Al-Bayhaqi 3229.

[2] Muslim no. 784.

equal in length to the spear, until about half an hour before the *Athan* of *Zuhr*, or less. And Allāh knows best.

Ibn Jibreen

The Beginning of *Salatudh-Dhuha* and the Time of *Witr*

Q 1. When does *Salatudh-Dhuha* start?

A 1. *Salatudh-Dhuha* begins when the sun has risen till the shadow of a spear is as long as the spear itself, until just before midday, that is, about half an hour before - and the best time for it is half-way through the morning, when the sand starts to become hot.

Q 2. When does the time for *Witr* prayer begin?

A 2. The time for *Witr* is after the *'Isha'* prayer and before *Fajr*. And the best time is in the latter part of the night, for those who are able to stand in prayer (at that time), and those who fear that they will miss it due to sleep should pray it before sleeping.

Ibn Jibreen

Prayer after *'Isha'* is from the Night Prayer

Q Is the prayer of one who offers eleven *Rak'ahs* immediately after *'Isha'* considered to be *Qiyamul-Lail*?[1]

A *Qiyamul-Layl* takes place when one prays a lot, such as for two or three hours, whether the number of *Rak'ahs* be great or little, and whether it be performed in the early part of

[1] *Qiyamul-Lail*: The night prayer.

the night after *'Isha'*, or the latter part of the night before *Fajr*. But the best time is in the third part of the night, after waking from sleep; and this is achieved by sleeping in the early part of the night.

Ibn Jibreen

The Ruling on One Who missed the Second Bowing in the Eclipse Prayer

Q Is it correct that the second bowing in the eclipse prayer is a Sunnah, and that the latecomer should not count it, so that if he misses the first *Rak'ah*, he should offer two complete *Rak'ahs* after the *Imam's Taslim*? Or is the second *Rak'ah* considered to be his first?

A The correct opinion is that whoever missed the first bowing in the eclipse prayer should not count this *Rak'ah* and he should make up for it by performing bowing twice, because the eclipse prayer is an act of worship and acts of worship are fixed, therefore, one should limit oneself to what has been authentically reported from the authentic *Hadiths* regarding the manner of its performance.

The Permanent Committee

An Open Supererogatory Prayer

Q Is it permissible to offer a supererogatory prayer with an open intention. For example, a man performed a supererogatory prayer and he did not determine how many *Rak'ahs* he intended to pray, desiring to pray as many *Rak'ahs* as Allāh willed. Is this permissible, and what is the evidence? And if he made the *Taslim* for this prayer, and he did not know if he had prayed an odd or an even number, nor how many *Rak'ahs* he had prayed, what would be the ruling?

A The ruling on this is that a person is not free to choose whatever number of *Rak'ahs* he wishes, because he is bound by what has been set forth by the Islamic law; and the Prophet ﷺ said:

«صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى»

«*The night prayer and the day prayer are two by two...*»[1]

Therefore, it is prescribed for a person to pray two by two during the night and the day, and he should not join four, six or eight or the like together.

The exception to this is that it has been written that it is permissible to perform three *Rak'ahs* of *Witr* together, with one *Tashahhud*; likewise, the Sunnah when performing five is to offer them with one *Taslim* and one *Tashahhud*, and also when praying seven; and when offering nine, with one *Taslim* and two *Tashahhuds*. The first following the eighth *Rak'ah* and the second, along with the *Taslim*, following the ninth. So a person is not free to choose to pray however many *Rak'ahs* he likes. As for praying whatever (supererogatory) prayers he wishes, there is no sin upon him in that; he may pray whatever prayers he wishes, although it is better at night not to pray more than thirteen or eleven *Rak'ahs*, as the Messenger ﷺ used to do.

Ibn 'Uthaimin

Non-Obligatory Prayers or *Tawaf*?

Q Which is better, *Tawaf* around the Ka'bah or prayer?

A There is no doubt that prayer is an act of worship and a means of drawing closer to Allāh and one of the best means of doing so and likewise, *Tawaf* around the Sacred House, because it is a prayer and form of supplication in which

[1] Abu Dawud no. 1295.

there is great merit.

The most authoritative view is that whoever arrives in Makkah - other than one of its inhabitants - and is planning to leave after a short time, *Tawaf* is actually better for him than an open non-obligatory prayer, because it is not easy for him to make *Tawaf* at any time. However, he should not leave the prayer; rather, he should perform the regular *Sunan* and the two *Rak'ahs* of *Tawaf* and any other prayers which it is easy for him to perform. As for the permanent resident in Makkah, the supererogatory prayers are better for him in fact, but he should not leave the performance of *Tawaf* around the House simply because he is able to do so whenever he wishes.

Ibn Jibreen

CONGREGATIONAL PRAYERS

The hardest Prayers for the Hypocrites are *'Isha'* and *Fajr*

Q Is it correct to sleep through the *Fajr* prayer, and should it be prayed upon waking from sleep, in accordance with the words of the Messenger ﷺ:

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُؤَدِّهَا مَتَى ذَكَرَهَا فَإِنَّ ذَلِكَ وَقْتُهَا»؟

«Whoever slept through a prayer or forgot it, must offer it as soon as he remembers it, for that is its time.»

Bearing in mind that I am able to get up, but with great difficulty, and I might pray while I am not fully conscious? I request a detailed explanation of the virtue of *Fajr* prayer (in particular) and the punishment of one who abandons it.

A A Muslim is required to take great care in the performance of all of his prayers, in the mosque and in congregation. He must be meticulous in this and avoid all

things which hinder or prevent him from performing what Allāh has made incumbent upon him. Among the most important of such things is the *Fajr* prayer, for it has been authentically reported from the Prophet ﷺ that he said:

«أَثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا»

«The most difficult prayers for the hypocrites are the 'Isha' prayer and the Fajr prayer. And if they knew what (virtue) was in it, they would come to it crawling.»[1]

And Allāh, the Most High says:

﴿وَقُرْءَانَ ٱلْفَجْرِ ۖ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾﴾

﴿And recite the Qur'an in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed.﴾[2]

It has been reported in a *Hadith* that the angels are the ones who witness it; that is, the angels of the night and the angels of the day gather there. Imam Ash-Shafi'i held the view that the middle prayer (mentioned by Allāh in the Qur'an) is the *Fajr* prayer and as evidence, he cited the Words of Allāh, the Most High:

﴿وَقُومُوا۟ لِلَّهِ قَـٰنِتِينَ ﴿٢٣٨﴾﴾

﴿Guard strictly (the five obligatory) Salawat (prayers), especially the middle prayer. And stand before Allāh with obedience [and do not speak to others during the Salah (prayers)].﴾[3]

Long standing is only in the *Fajr* prayer, therefore it is obligatory to take care in it. You must effect the means which

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[1] Al-Bukhari no. 657 and Muslim no. 651.

[2] *Al-Isra'* 17:78.

[3] *Al-Baqarah* 2:238.

will enable you to perform it at the right time in congregation, by sleeping early and not staying awake for a long period of time at the start of the night, because this causes sleep to overcome you in the last part of the night, so that you miss praying at the right time. Likewise, you must take care to awaken when you hear the *Athan* or when it is near, or enlist someone to wake you or knock on the door at the time of prayer, or place an alarm clock near to you to wake you at or near the time of the *Athan*.

When a person becomes accustomed to waking, he conquers tiredness and difficulties and circumstances become easier for him and he comes to love the prayer and enjoy it and concentrates his heart upon what he says and what he hears therein. And Allāh knows best.

Ibn Jibreen

The *Imam* waiting for the Worshippers during Bowing

Q Is it necessary for the *Imam* to wait if he hears them (the latecomers) running during bowing, or at the end of the final *Tashahhud*?

A It is better not to hurry; it is better for the *Imam* to proceed slowly, in a manner which does not cause difficulty to the believers, because consideration to those led in prayer who came first is more important. So he should defer to them. But if he delays just a little so that those arriving may catch the bowing, the prostration or the *Tashahhud*, it is better and preferred for the *Imam* to do so.

Ibn Baz

The Ruling on Haste and Running in order to catch the Prayer

Q Many Muslims take great care not to miss anything of the prayer, due to which, when they approach the

mosque and they hear the *Imam* praying, they start to run to the mosque in order to catch the prayer. What is the ruling on this action, or this phenomenon?

Hastening and running is disliked and should not be done, as the Prophet ﷺ said:

«إِذَا أَتَيْتُمُ الصَّلَاةَ فَامْشُوا وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

«When you come to prayer, walk and you must be calm and dignified; and whatever you catch, pray it, and whatever you missed, make up for it.»[1]

In another version:

«فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

«Do not come to it (i.e. the prayer) rushing, but come to it calmly; and whatever you catch, pray it, and whatever you missed, make up for it.»[2]

The Sunnah is to approach it walking slowly, at a normal pace, humbly, without haste, peacefully and tranquilly, until one reaches the row - that is the Sunnah.

Ibn Baz

When a Person leads Two Boys in Prayer, where should He place Them?

When a man leads two or more boys who have not yet reached seven years of age, where should he place them, behind him, or on his right side?

[1] Al-Bukhari nos. 635-636 and Muslim no. 602.

[2] Muslim no. 602.

The Sunnah for worshippers who have reached seven years of age or more, is to stand behind the *Imam*, like adults. However, if there is only one, he should stand on the right of the *Imam*, because it has been authentically reported from the Prophet ﷺ that he prayed in the house of Abu Talhah and he placed Anas and the orphan behind him and Umm Sulaim behind them. And it has also been authentically reported from him ﷺ in another narration that he led Anas in prayer and he placed him on his right side and that he led Ibn 'Abbas in prayer and placed him on his right side.

The Permanent Committee

The Ruling on Praying in Offices, Institutes, Companies and the like

The Head of the Organization for Ordering the Good and Forbidding the Evil in our town requested that every employee in the bank should perform the *Zuhr* prayer in the mosque which is next to it, while the Manager of the bank considers that the bank employees should pray in congregation inside the bank. We request a legal verdict on this.

The spoken and practical Sunnah of the Messenger ﷺ shows that the correct practice is to perform prayer in congregation in the mosque. And the Prophet ﷺ intended to set fire to the houses of those who did not do so while they were in them. And it has been reported that the caliphs and the Companions, may Allāh be pleased with them, and those who followed them used to perform the prayer in congregation in the mosques. And it has been authentically reported from the Prophet ﷺ that he said:

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

«Whoever heard the call (to prayer) and did not answer it, there is no prayer for him, unless he has an excuse (i.e. due to illness or travel).»[1]

It has also been authentically reported from him ﷺ that a (blind) man said to him: "O Messenger of Allāh! I have no guide to lead me to the mosque; is there any license for me to pray in my house?" The Messenger of Allāh ﷺ replied:

«تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟»

«Do you hear the call for prayer?»

He replied: "Yes." So Allāh's Messenger ﷺ said:

«فَأَجِبْ»

«Then respond to it.»[2]

In another narration, he ﷺ said:

«لَا أَجِدُ لَكَ رُخْصَةً»

«I do not find any license for you.»[3]

Thus, it is clear that it is an obligation on the bank employees to perform the *Zuhr* prayer in congregation in the mosque which is beside them, in accordance with the Sunnah and fulfillment of their obligations and in order to prevent any excuse for avoiding the performance of prayer in the mosques, and to avoid any resemblance with the hypocrites.

And through Allāh is attained success. And may peace and blessings be upon our Prophet, Muhammad and upon his family and friends.

The Permanent Committee

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[1] Ibn Majah no. 793, Ad-Daraqutni 1:420 and Al-Hakim 1:245.

[2] Muslim no. 653.

[3] Ahmad 3:423 and Abu Dawud no. 552.

The Ruling on forming a Second Congregation by Those Who have missed the Prayer

Q Is it allowed for people who arrive late for the congregational prayer and find that the people have already prayed in congregation in the mosque, to form a second congregation, or not? And is there is any contradiction between the *Hadith* which states:

«مَنْ يَتَصَدَّقُ عَلَى هَذَا»

«Who will give charity to this man?»[1]

and the saying of Ibn Mas'ud and others: "If we missed the congregational prayer, or the prayer had ended, we used to pray individually." - or however he said it - may Allāh be pleased with him?

A Whoever came to the mosque and found that the congregation had already prayed with the regular *Imam* or another *Imam*, should perform it in congregation with any others like him who have missed the congregational prayer, or one of those who have already prayed should give charity to them (i.e. lead them in prayer), according to the narration of Ahmad in his *Musnad* and Abu Dawud in his *Sunan*, on the authority of Abu Sa'id Al-Khudri in which he said that the Messenger of Allāh ﷺ saw a man praying alone and he said:

«أَلَا رَجُلٌ يَتَصَدَّقُ عَلَى هٰذَا فَيُصَلِّيَ مَعَهُ»

«Which of you will participate in this?»

So a man stood up and prayed with him. This was also narrated by At-Tirmithi, from Abu Sa'id, who said: "A man came after the Messenger of Allāh ﷺ had already prayed and he said:

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[1] Abu Dawud no. 574.

«أَيُّكُمْ يَتَّجِرُ عَلَى هَذَا»

«Which of you will give charity to this man?»[1]

So a man stood up and prayed with him. According to At-Tirmithi, this is a *Hasan Hadith*. It was also narrated by Al-Hakim, who graded it *Sahih*, and Ath-Thahabi agreed with him. And it was mentioned by Ibn Hazm in *Al-Muhalla* and he indicated that it is authentic. Abu 'Isa At-Tirmithi said: "And it is the saying of more than one of the Companions and the *Tabi'in*, who said: 'There is no objection to a group performing a second congregation in a mosque where the prayer has already been held.'" And Ahmad and Ishaq held the same view.

Others said that they should pray individually, including Sufyan, Ibn Al-Mubarak, Malik and Ash-Shafi'i, all of whom held that they should pray individually.

However, they and those who agreed with them, only expressed dislike of this being fearful that it would lead to division and encourage strife, and allow the followers of certain sects an excuse to come late to the prayer so that they might establish a second congregation and pray behind an *Imam* who agrees with the teachings of their sect and their innovations. Therefore, in order to close this door to division and prevent the people of the sects achieving their evil aims, they said that one should not offer the obligatory prayers in congregation in the mosque after a congregation has prayed with the regular *Imam*, or in general.

But the first view is the correct one, based upon the aforementioned *Hadith* and upon the generality of Allāh's Words:

﴿فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾

[1] At-Tirmithi no. 220.

﴿*So keep your duty to Allāh and fear Him as much as you can.*﴾[1]

and the words of the Prophet ﷺ:

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

«*If I order you to do something, then do it, as much as you are able.*»[2]

And there is no doubt that praying in congregation is a part of fearing Allāh and a part of what the Islamic law has ordained, and therefore one must be conscientious in performing it, as much as is possible...and it is not correct to contradict the authentic narrations based upon the opinions of the scholars who disliked the repetition of the congregational prayers in the mosque; rather, it is obligatory to act in accordance with what has been proven by the authentic narrations, and if it is known that an individual or a group of people deliberately come late due to carelessness and they repeatedly do so, or it is known that their sect comes late to the prayer in order to pray with others of their kind, they must be punished in whatever way those in charge deem fit, in order to prevent them and their like among the sects from doing this.

In this way, the door to division will be closed and the aims of the sects will be frustrated, without abandoning acting upon the evidences which prove that it is allowed to perform a second congregation for those who miss the first congregation.

The Permanent Committee

Prayer in Congregation is Obligatory

Q Some people - may Allāh guide us and them - do not attend the congregational prayers, without any lawful

[1] *At-Taghabun* 64:16.

[2] Muslim no. 1337 and Ahmad 2:2 and 508.

reason and some of them excuse themselves due to their worldly affairs, and when advice is proffered to them, they continue in their obstinacy; in fact, they always reply: "Prayer is for Allāh and it is not for anyone to interfere in it." What do you say to this?

Mutual advice between the Muslims and censuring evil is one of the most important obligations, as Allāh, the Most Glorified says:

﴿وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ﴾

﴿The believers, men and women are Awliya' (helpers, supporters and friends) of one another, they enjoin (on the people) Al-Ma'ruf (i.e. Islamic monotheism and all that Islam orders one to do) and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds and all that Islam has forbidden).﴾[1]

And the Prophet ﷺ said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

«If any of you saw something detestable, he should change it with his hand; and if he is unable to do this, then by his words; and if he is unable to do this, then in his heart - and this is the weakest kind of faith.»[2]

And he ﷺ said:

«الدِّينُ النَّصِيحَةُ»

«Religion is giving advice.»

It was said: "To whom, O Messenger of Allāh?" He replied:

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[1] *At-Tawbah* 9:71.

[2] Muslim no. 49.

«لِلّٰهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»

«For Allāh, for His Book, His Messenger, the leaders of the Muslims and the Muslims in general.»[1]

Both of these were narrated by Muslim in his *Sahih*.

There is no doubt that abandoning the congregational prayer without an excuse is a form of *Munkar*, which should be censured. The five prayers must be performed in the mosque by men, according to numerous evidences, such as the words of the Prophet ﷺ:

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

«Whoever heard the call (to prayer) and did not answer it, there is no prayer for him, unless he has an excuse (i.e. due to illness or travel).»[2]

It has been authentically reported from the Prophet ﷺ that a blind man said to him: "O Messenger of Allāh! I have no guide to lead me to the mosque; is there any license for me to pray in my house?"

The Messenger of Allāh ﷺ asked:

«هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟»

«Do you hear the call to prayer?»

He replied: "Yes." He ﷺ said:

«فَأَجِبْ»

«Then respond to it.»[3]

The *Hadiths* carrying the same meaning are numerous, so it is an obligation upon the Muslim, when his brother censures

[1] Muslim no. 55.

[2] Ibn Majah no. 293, Ad-Daraqutni 1:420 and Al-Hakim 1:245.

[3] Muslim no. 653.

some defect in him, not to become angry and not to answer him except with good words. Indeed, he must thank him and ask Allāh to reward him with good, because he has invited him to obedience to Allāh and reminded him of his obligation, so it is not permissible for him to behave arrogantly towards the one who invited him to the truth, according to Allāh's Words, in rebuke to those who do so, which promise them the punishment of the Hell-Fire:

﴿وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ ۚ فَحَسْبُهُۥ جَهَنَّمُ ۚ وَلَبِئْسَ ٱلْمِهَادُ ﴿٢٠٦﴾﴾

﴿And when it is said to him: "Fear Allāh," he is led by arrogance to (more) crime. So enough for him is the Hell-Fire and worst indeed is that place to rest.﴾[1]

Whoever caught the Prayer in the final *Tashahhud*, has missed the Congregational Prayer

If a worshipper reaches the congregational prayer in the final *Tashahhud*, is he credited with the reward of prayer in congregation, or not?

The congregational prayer is not caught unless a *Rak'ah* is caught, according to the words of the Prophet ﷺ:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ»

«Whoever caught a Rak'ah of the prayer has caught the prayer.»[2]

But whoever was late due to some valid excuse, such as illness or the like, will have the reward of the congregation, according to the *Hadith* of the Prophet ﷺ:

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[1] *Al-Baqarah* 2:206.

[2] Al-Bukhari no. 580 and Muslim no. 607.

«إِذَا مَرِضَ الرَّجُلُ أَوْ سَافَرَ كَتَبَ اللهُ لَهُ مَا كَانَ يَعْمَلُ وَهُوَ صَحِيحٌ مُقِيمٌ»

«If a man is ill or on a journey, Allāh will write for him the reward which he would have had if he had been healthy and resident.»[1]

Ibn Baz

He does not pray in Congregation except on Friday

Q There is a Muslim who prays in his house and he claims that His faith is strong, but he does not go the mosque except on Friday. If he died, should the people of the mosque offer the funeral prayer over him, or not?

A The most correct view from among the sayings of the scholars is that performing the five obligatory prayers in congregation is an obligation upon every man who is able to do so. So any man who does not offer them in congregation in the mosque without an excuse is a sinner and is disobedient to Allāh and His Messenger ﷺ. The evidence for this is that Allāh has enjoined their performance in congregation in times of *Jihad* in Allāh's cause, during the most difficult of times, even if it entails abandoning some of the conditions for its acceptance, such as in the manner of performing *Salatul-Khawf* - Allāh, the Most High says:

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ ۖ فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ﴾

﴿*And when you (O Messenger Muhammad ﷺ) are among*

[1] Al-Bukhari no. 2996 and Ahmad 4:410.

them, and lead them in As-Salah (the prayer), let one party of them stand up (in Salah) with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed and let them pray with you, taking all precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush... ﴾[1]

And the evidence from the Sunnah is the narration of Abu Hurairah, may Allāh be pleased with him, in which he said that Allāh's Messenger ﷺ said:

«وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْتَطَبَ، ثُمَّ آمُرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلًا فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ»

«By Him in Whose Hand is my soul, I intended to order that firewood be brought and then to order the prayer and for the Athan to be called for it, then to order a man to lead the people (in prayer) and then to go to the men who do not attend the prayer and burn their houses over them. And by Him in Whose Hand is my soul, if any of them knew that he would find a fat bone of meat or two fine ribs, he would come to the 'Isha' prayer.»[2]

The Permanent Committee

There is no Objection to the Right Side of the Row being longer than the Left

Q The *Iqamah* was called for the *'Isha'* prayer and the right side of the row was filled, while there were only a

[1] *An-Nisa'* 4:102.

[2] Al-Bukhari no. 644 and Muslim no. 651.

few persons on the left side, so we said: "Make the row even on the left." But one of the worshippers said: "The right is better." However, one of the worshippers corrected him with the *Hadith*:

«مَنْ عَمَّرَ مَيَاسِرَ الصُّفُوفِ فَلَهُ أَجْرَانِ»

«Whoever filled the left side of the rows will have two rewards.»

Please deliver a verdict for us regarding which is the correct view in this matter.

Evidence has been authentically reported from the Prophet ﷺ to show that the right side of every row is better than the left, and it is not lawful to say to the people:

اعْدِلُوا الصَّفَّ

"Make the row even."

And there is no objection to the right side being longer, if it be due to the desire to obtain (Allāh's) Favor.

As for what one of those present said, regarding the *Hadith*:

«مَنْ عَمَّرَ مَيَاسِرَ الصُّفُوفِ فَلَهُ أَجْرَانِ»

«Whoever filled the left side of the rows will have two rewards.»

I do not know any basis for it.[1]

It seems likely that it is a fabrication invented by some lazy people who do not take care to pray on the right side of the row, or do not compete with others to get to it. And Allāh is the One Who guides to the Straight Path.

Ibn Baz

[1] Shaikh Ibn Baz said: "Later, I found that it was narrated by Ibn Majah."

From where should the Row begin?

Q From where should the row begin in prayer, does it begin from behind the *Imam*, or from the far right?

A The first row in prayer begins from behind the *Imam* and then fills up to the right and left, not from the far right, as the questioner said, and likewise the second row and those after it.

The Permanent Committee

Whoever ate Garlic, Onion or Leek

Q 1. There is a *Hadith* reported from the Messenger of Allāh ﷺ in which he said:

«مَنْ أَكَلَ بَصَلًا أَوْ ثُومًا أَوْ كُرَّاثًا فَلَا يَقْرَبَنَّ مَسَاجِدَنَا ثَلَاثَةَ أَيَّامٍ، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ»

«Whoever ate onion, garlic or leek should not come near to our mosque for three days, because the angels are harmed by that which harms mankind.»[1]

or however he ﷺ said it. Does this mean that it is not permissible for anyone who eats any of these things to pray in the mosque until this period has elapsed, or does it mean that eating it is not permissible for anyone who intends to pray in congregation?

A 1. This *Hadith* and other authentic *Hadiths* which carry the same meaning proves that it is disliked for the Muslim to attend the congregational prayer so long as the odor continues to emanate from him, disturbing those around him, whether it be due to eating garlic, onion or leek or other things which have an unpleasant odor, such as smoking, until the

[1] Muslim no. 564 without the mention of "three days."

smell has gone. As for the limit of three days, there is no basis for it.

Ibn Baz

Q 2. We preach to the worshippers in *Fajr* and *'Isha'* and we check on those who do not attend the prayer; has this been narrated from the Prophet ﷺ? I request clarification of this issue, with evidence.

A 2. It is incumbent upon the Muslims to advise one another and to cooperate in righteousness and piety and in enjoining the good and forbidding the evil. And in the implementation of this, it might be necessary for the Muslim to check on his the situation of his brother, but not to spy on him. Rather, he should visit him if he is sick and advise him with that which is beneficial to him or encourage him and help him in attaining what is good for him, or warding off difficulty or harm, and enjoin on him good deeds and forbid him from doing evil and so on. This includes checking on the worshippers, because it has been narrated that the Prophet ﷺ asked about the worshippers in the *Fajr* prayer, saying:

«أَشَاهِدٌ فُلَانٌ أَشَاهِدٌ فُلَانٌ»

«*Is so-and-so present? Is so-and-so present?*»[1]

The Permanent Committee

Sleeping through the *Fajr* Prayer

Q Sometimes I feel heavy and tired and I sleep and am unable to offer the *Fajr* prayer except in the house; is this allowed for me?

A It is incumbent upon the one who is obligated to observe the precepts of the religion to offer all of the five prayers

[1] Abu Dawud no. 554, An-Nasa'i no. 844 and Ahmad 5:140.

in the mosque with his Muslim brothers, and it is not permissible for him to be careless in this. And not attending the *Fajr* prayer or any other prayer is one of the attributes of hypocrisy, as Allāh, the Almighty, the All-Powerful says:

﴿إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا﴾

﴿Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for As-Salah (the prayer), they stand with laziness.﴾[1]

And the Prophet ﷺ said:

«أَثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا»

«The most difficult prayers for the hypocrites are 'Isha' prayer and the Fajr prayer. And if they knew what (virtue) was in it, they would come to it crawling.»[2]

And he ﷺ said:

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

«Whoever hears the call to prayer and did not answer it, there is no prayer for him, unless he has an excuse.»[3]

A blind man came to the Prophet ﷺ and said: "O Messenger of Allāh! I have no guide to lead me to the mosque; is there any license for me to pray in my house?"

The Messenger of Allāh ﷺ asked:

«هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟»

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[1] *An-Nisa'* 4:142.

[2] Al-Bukhari no. 657 and Muslim no. 651.

[3] Ibn Majah no. 793, Ad-Daraqutni 1:420 and Al-Hakim 1:245.

«*Do you hear the call to prayer?*»

He replied: "Yes." He ﷺ said:

«فَأَجِبْ»

«*Then answer it.*»[1]

So if the blind man who has no one to lead him to the mosque has no license to abandon prayer in congregation, then it is clear that others have even less right. Therefore, it is incumbent upon you, O questioner, to fear Allāh, the Almighty, the All-Powerful and to observe the prayer in congregation in *Fajr* and other prayers and to go to sleep early, so that you can wake up to perform the *Fajr* prayer. There is no license for you to pray at home, unless you have a valid excuse, such as illness or fear. May Allāh grant success to all in finding the truth and keep us firm upon it.

Ibn Baz

Supplication after the Obligatory Prayers in Congregation

Q Is it permissible for the *Imam* and all of the people to supplicate after the obligatory prayers in unison?

A A reply to this has been given to this question by the Permanent Committee for Religious Research and Legal Verdicts, the text of which is as follows:

"Acts of worship are fixed in nature, and it is not permissible to say that these acts of worship are lawful from the point of view of their origin, their number, or their form or their place, except with some legal evidence; and we know of no *Sunnah* from the Prophet ﷺ in this matter, neither by word nor deed, nor approval. And all goodness comes from following his ﷺ guidance. And his guidance in this matter is what was

[1] Muslim no. 653.

confirmed by the evidences which prove what he ﷺ used to do and what his caliphs and his Companions, may Allāh be pleased with them, used to do after him and what those who faithfully followed them with (i.e. the *Tabi'in*) did. And whoever innovated something which contradicts the guidance of the Messenger ﷺ, it is rejected, as the Prophet ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever performed a deed which is not from this matter of ours, will have it rejected.»[1]

So the *Imam* who supplicates after the *Taslim* - to which those led in prayer respond: *Aameen*, all of them raising their hands - is required to produce some authentic proof for his action; and if he cannot, then it is rejected. In light of this, we may expound some of his guidance ﷺ, including: "When he made the *Taslim*, he used to ask Allāh's forgiveness three times and then say:

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَاذَا الْجَلَالِ وَالْإِكْرَامِ»

«Allāhumma, Antas-Salamu wa minkas-salamu, tabarakta ya Thal-Jalali wal-Ikram. (O Allāh! You are Peace and from You comes peace. Blessed be You, O Owner of might and honor».[2]

It was said to Al-Awza'i: "How does one seek forgiveness?" He said: "He should say:

«أَسْتَغْفِرُ اللهَ، أَسْتَغْفِرُ اللهَ»

"Astaghfirullāh, Astaghfirullāh"

«I ask Allāh's forgiveness, I ask Allāh's forgiveness».

This is the narration of Muslim, At-Tirmithi and An-Nasa'i, except that An-Nasa'i said: "After finishing the prayer, Allāh's

[1] Muslim no. 1718.

[2] Muslim no. 591.

Messenger ﷺ used to..."[1]

And then he mentioned this *Hadith*. In the narration of Abu Dawud, it was said that whenever the Messenger of Allāh ﷺ ended the prayer, he would say:

«أَسْتَغْفِرُ اللهَ»

«*Astaghfirullāh*» three times, then say:

«اللَّهُمَّ أَنْتَ السَّلَامُ»

«*Allāhumma, Antas-Salam (O Allāh! You are Peace).*»[2]

In the narration of Abu Dawud and An-Nasa'i, on the authority of 'A'ishah, may Allāh be pleased with her, it is reported that whenever the Messenger of Allāh ﷺ made the *Taslim*, he would say:

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَاذَا الْجَلَالِ وَالْإِكْرَامِ»

«*Allāhumma, Antas-Salamu wa minkas-salamu, tabarakta ya Thal-Jalali wal-Ikram. (O Allāh! You are Peace and from You comes peace. Blessed be You, O Owner of might and honor).*»[3]

In the narration of Muslim, on the authority of Warrad, the freed slave of Al-Mughirah bin Shu'bah, it is reported that he said: Al-Mughirah bin Shu'bah recited to me from a letter to Mu'awiyah: "The Prophet ﷺ used to say, at the end of every obligatory prayer:

«لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

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[1] An-Nasa'i no. 1338.

[2] Abu Dawud no. 1513.

[3] Abu Dawud no. 1512 and An-Nasa'i no. 1339.

«La ilaha illallāhu wahdau la shareeka lahu, lahul-mulku wa lahul-hamdu wa Huwa 'ala kulli shay'in Qadir. Allāhumma, la mani'a lima a'ataita, wa la mu'tiya lima mana'ta, wa la yanfa'u thal-jaddi minkal-jadd. (None has the right to be worshipped except Allāh, Alone, without partners. His is the Dominion and all praise is due to Him and He is Able to do all things. O Allāh! There is none who can deny what You have given. And there is none who can give what You deny. And no fortune can benefit its owner against you).»[1]

It is also narrated from Muslim, on the authority of 'Abdullah bin Az-Zubair ﷺ that he used to say at the end of the prayer, after making the *Taslim*:

«لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، لَا إِلَهَ إِلَّا اللهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللهُ مُخْلِصِينَ لَهُ الدِّينَ، وَلَوْ كَرِهَ الْكَافِرُونَ»

«La ilaha illallāhu wahdahu la shareeka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadir. La hawla wa la quwwata illa billah. La ilaha illallahu. Wa la na'budu illa iyyahu. Lahun-ni'matu wa lahul-fadhlu wa lahuth-thana'ul-hasan. La illaha illallāhu mukhliseen lahud-deenu, wa law karihal-kafirun.

(None has the right to be worshipped except Allāh, Alone, without partners. His is the dominion and all praise is due to Him and He is Able to do all things. And there is no might and no power except with Allāh. None has the right to be worshipped but He. And we worship none but Him. All grace belongs to Him and so too does all bounty and the finest praises are due to Him. None has the right to be worshipped but He, sincerely, and the religion is for Him, even though

[1] Al-Bukhari no. 844 and Muslim no. 593.

the idolaters may abhor it.)[1]

And he said: "Allāh's Messenger ﷺ used to make *Tahlil*[2] with it at the end of every prayer."

In *Sahih Muslim*, from the *Hadith* of Abu Hurairah, it is reported from the Messenger of Allāh ﷺ that he said:

«مَنْ سَبَّحَ اللهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ تَمَامَ الْمِائَةِ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَ لَهُ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ»

«Whoever said: "Subhan Allāh" (Glorified be Allāh) at the end of the prayer thirty-three times and "Al-Hamdu Lillāh" (All praise be to Allāh) thirty-three times and "Allāhu Akbar" (Allāh is Greater) thirty-three times - that makes ninety-nine times - and then said at the end of it: "La ilaha illallāhu wahdahu la shareeka lahu, Lahul-mulku wa lahul-hamdu wa Huwa 'ala kulli shay'in Qadeer." - will have his sins forgiven, even if they were like the foam on the sea.»[3]

Whoever wished to acquire more information about the supplications, should refer to the Book of Supplications from the collected works, such as *Jami'ul-Usul* and *Majma'uz-Zawa'id* and *Al-Matalib Al-'Aliyah bi Zawai'd Al-Masanid Ath-Thamaniyah* and others. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

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[1] Muslim no. 594.

[2] *Tahlil*: Saying: *La ilaha illallāh* (None has the right to be worshipped except Allāh).

[3] Muslim no. 597.

The Ruling on Praying in Public Gardens

Q What is the ruling on praying in public gardens, bearing in mind that these gardens are irrigated by water which gives off an offensive smell, and I have been given to understand that this water is filtered from sewer water or from wells into which water from polluted irrigation has leaked? And should people be forbidden from praying in such conditions in these parks? I request clarification of the correct opinion in this matter.

A So long as there is a noxious odor coming from it, then prayer on it is not correct, because one of the conditions for the acceptance of prayer is the cleanness of the ground on which it is performed by the Muslim; but if some kind of thick, clean cover is placed over it, prayer on it will be correct.

But it is not permissible for the Muslim to pray in a garden - even on a thick, clean cover - rather it is incumbent upon him to pray with his Muslim brothers in the Houses of Allāh, the mosques about which He, the Most Glorified says:

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ﴾

﴿In houses (mosques) which Allāh has ordered to be raised (to be cleaned and to be honored), in them His Name is remembered [i.e. Athan, Iqamah, Salah (prayers), invocations, recitation of the Qur'an etc.] Therein glorify Him (Allāh) in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale (business) diverts from the remembrance of Allāh (with heart and tongue), nor from performing As-Salah (Iqamatus-Salat), nor from giving the Zakah. They fear a Day when hearts and

eyes will be overturned (out of the horror of the torment of the Day of Resurrection). That Allāh may reward them according to the best of their deeds and add even more for them out of His Grace. And Allāh provides without measure to whom He wills.﴾[1]

And the Prophet ﷺ said:

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

«*Whoever heard the call (to prayer) and did not answer it, there is no prayer for him, unless he has an excuse (i.e. due to illness or travel).*»[2]

And a blind man asked the Prophet ﷺ, saying: "O Messenger of Allāh! I have no guide to lead me to the mosque; is there any license for me to pray in my house?"

The Messenger of Allāh ﷺ asked:

«هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟»

«*Do you hear the call to prayer?*»

He replied: "Yes." He ﷺ said:

«فَأَجِبْ»

«*Then answer it.*»[3]

And the *Hadiths* which carry this meaning are numerous.

Thus, it is incumbent upon the Organization for Commanding the Good and Forbidding the Evil to stop the people from praying in the parks and to order them to pray in the mosques, in accordance with the Words of Allāh, the Almighty, the All-Powerful:

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[1] *An-Nur* 24:36-38.

[2] Ibn Majah no. 793, Ad-Daraqutni 1:420 and Al-Hakim 1:245.

[3] Muslim no. 653.

﴿وَتَعَاوَنُوا عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ﴾

﴿Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety).﴾[1]

And the Words of Allāh, the Most Glorified, Most High:

﴿ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ بَعْضُهُم مِّنۢ بَعْضٍ ۘ يَأْمُرُونَ بِٱلْمُنكَرِ﴾

﴿The believers, men and women, are Awliya' (helpers, supporters, friends and protectors) of one another; they enjoin (on the people) Al-Ma'ruf (i.e. Islamic monotheism and all that Islam orders one to do) and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds and all that Islam has forbidden).﴾[2]

And the words of the Prophet ﷺ:

«مَنْ رَأَى مِنكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذٰلِكَ أَضْعَفُ الْإِيمَانِ»

«If any of you saw something detestable, he should change it with his hand; and if he is unable to do this, then by his words; and if he is unable to do this, then in his heart - and this is the weakest kind of faith.»[3]

Ibn Baz

The Ruling on forming a Second Congregation

Q Some of the worshippers come to the prayer late and form a second congregation after they have missed the congregation of the regular *Imam*. What is the ruling of Islam on this?

[1] *Al-Ma'idah* 5:2.

[2] *At-Tawbah* 9:71.

[3] Ibn Majah no. 49.

A If people arrive after the *Imam* has made the *Taslim* and they form a second congregation, there is no sin in this, according to the words of the Prophet ﷺ:

«مَنْ يَتَصَدَّقُ عَلىٰ هَذَا فَيُصَلِّيَ مَعَهُ»

«Who will give charity to this man by praying with him?»[1]

The Permanent Committee

Is it necessary to see the *Imam*?

Q There is a mosque near to us and to the north side of it is a walled piece of land which is attached to the mosque. We would like to make it into a place of prayer for the women to pray in during Ramadhan; is this permissible, bearing in mind the fact that they cannot see the *Imam* and they only follow (the *Imam*) via the loudspeaker?

A Regarding the correctness of their prayer, there is some disagreement among the scholars, if they cannot see the *Imam* or those behind him, but can only hear the *Takbir*; but it is safer for them not to pray on the land described, unless they find a place in the mosque behind the worshippers, or another place where they can see the *Imam* or some of the worshippers.

Ibn Baz

Should Women pray in Congregation?

Q May women pray in congregation like men, or must they pray individually? And if they must pray in congregation, is it permissible for me to pray with my family, so that they have the reward of praying congregation?

[1] Ahmad 3 :45.

Congregational prayer in the mosque is an obligation upon men, but if a woman asks permission to go to the mosque, it is detested to refuse her, although her house is better for her. As for women praying in their houses in congregation, there is no objection to that; but their (female) *Imam* stands in the row and they do not have the same reward for praying in congregation as has been reported for men. And it is not permissible for a man to abandon the mosque and to pray with his family or his womenfolk, because attending the mosque for the obligatory prayers is a duty on men.

Ibn Jibreen

It is a Fabricated *Hadith*, not Authentic

There is a paper being circulated among the people containing a *Hadith* attributed to the Prophet ﷺ which says:

«مَنْ تَهَاوَنَ بِالصَّلَاةِ عَاقَبَهُ اللهُ بِخَمْسَ عَشَرَةَ عُقُوبَةً»

«Whoever is neglectful in the prayer, will be punished by Allāh with fifteen punishments.»

up to the end of what is written on the paper. How authentic is this *Hadith*?

This *Hadith* is a lie fabricated against the Prophet ﷺ without any basis in fact, as was made clear by Al-Hafiz Ath-Thahabi - may Allāh have mercy on him - in *Al-Mizan* as did Al-Hafiz Ibn Hajr in *Lisanul-Mizan*, so whoever finds this paper should burn it, and whoever finds it should be warned against distributing it, in order to defend the Prophet ﷺ and protect his Sunnah from the untruths of the liars.

And what is written in the Noble Qur'an and the authentic Sunnah from the Prophet ﷺ regarding the importance of prayer and warning against negligence therein and the threat (of punishment) for those who do so, is sufficient and stands

in no need of the fabrications of these liars, such as the Words of Allāh, the Most Glorified:

﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ﴾

﴿*Guard strictly (the five obligatory) Salawat (prayers), especially the middle prayer (i.e. the best prayer - 'Asr) And stand before Allāh with obedience (and do not speak to others during the Salah).*﴾[1]

And the Words of Him, the Most Glorified:

﴿فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿*Then there has succeeded them a posterity who have given up As-Salah (the prayers) [i.e. made their Salah (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them at their proper fixed times] and have followed lusts. So they will be thrown in Hell.*﴾[2]

And the Words of Him, the Most Glorified:

﴿فَوَيْلٌ لِّلْمُصَلِّينَ ۝٤ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ﴾

﴿*So woe unto those performers of Salah (prayer) (hypocrites), those who delay their Salah (prayer) (from their stated fixed times).*﴾[3]

And the Verses carrying this meaning are numerous. And the Prophet ﷺ said:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

«*The covenant which is between us and them is the prayer, and whoever abandoned it, has disbelieved.*»[4]

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[1] *Al-Baqarah* 2:238.

[2] *Maryam* 19:59.

[3] *Al-Ma'un* 107:4-5.

[4] At-Tirmithi no. 2621, An-Nasa'i no. 464 and Ahmad 5:346, 355.

And he ﷺ said:

«بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ وَالشِّرْكِ تَرْكُ الصَّلَاةِ»

«Between a man and disbelief and Shirk is leaving the prayer.»

One day when he mentioned the prayer to his Companions, he ﷺ said:

«مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ يَكُنْ لَهُ نُورٌ وَلَا بُرْهَانٌ وَلَا نَجَاةٌ وَحُشِرَ يَوْمَ الْقِيَامَةِ مَعَ فِرْعَونَ وَهَامَانَ وَقَارُونَ وَأُبَيِّ بْنِ خَلَفٍ»

«Whoever guards it strictly will have light, evidence (of his faith) and deliverance on the Day of Resurrection. And whoever does not guard it strictly will have neither light, nor evidence (of his faith) nor deliverance; and he will be gathered on the Day of Resurrection with Pharaoh, Haman, Qarun and Ubayy bin Khalaf.»[1]

Some of the scholars said, in explanation of this *Hadith*, that whoever neglected the prayers will be gathered on the Day of Resurrection with these disbelievers, because if he neglected them due to leadership, then he resembles Pharaoh, and whoever neglected them due to being a Minister or other employment, then he resembles Haman, the Minister of Pharaoh and so he will be gathered with him on the Day of Resurrection and taken to the Fire. And whoever neglected them due to wealth or desires, resembles Qarun, whom Allāh caused the earth to swallow up, along with his house, due to his arrogant refusal to follow the truth, because of his great wealth and his following vain desires - and he will be gathered with him and taken to the Fire. And whoever neglected it because of trading and other kinds of dealings, resembles

[1] Ahmad 2:169 and see *Majma'uz-Zawa'id* no. 1611.

Ubayy bin Khalaf, the disbelieving trader from among the people of Makkah - and he will be gathered with him and taken to the Fire. We ask Allāh to save us from being in their situation and that of those like them.

Ibn Baz

He performs the *Fajr* Prayer after Sunrise

Q I have a friend who lives close to me ... and the mosque is very near to us ... but my friend does not attend the *Fajr* prayer; he spends his time at night watching the television and playing cards and he stays awake until the early hours of the morning and does not perform the *Fajr* prayer until after sunrise. I have rebuked him many times, but his excuse is that he does not hear the *Athan*, even though the mosque is very close to us. I have made it clear to him that I am ready to wake him for the *Fajr* prayer, and truly, I go to him and wake him, but I do not see him in the mosque. And after the prayer, I go to him and find him sleeping; so I scold him and he proffers feeble excuses. And sometimes, he says to me: "You are responsible for me before Allāh on the Day of Resurrection, because I am your neighbor." I request clarification from your Excellency regarding this. And am I truly bound to wake him for prayer?

A It is not permissible for the Muslim to stay awake to the extent that it causes him to miss the *Fajr* prayer in congregation or at its stated time, even if it be due to reading the Qur'an or acquiring knowledge. So how would it be if his wakefulness was due to watching the television or to playing cards or the like? In doing this, he is a sinner and deserving of Allāh's punishment; he is also deserving of punishment from the authorities because of his negligence and that of those like him. Delaying the prayer until after sunrise is an act of major

disbelief, if it is done deliberately, according to a number of scholars, based upon the words of the Prophet ﷺ:

«بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ وَالشِّرْكِ تَرْكُ الصَّلَاةِ»

«Between a man and disbelief and Shirk is leaving the prayer.»[1]

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

«The covenant which is between us and them is the prayer, and whoever abandoned it, has disbelieved.»[2]

There are other *Hadiths* and narrations from the Companions, may Allāh be pleased with them, in this regard which prove that whoever deliberately, and without a valid legal excuse, delayed the prayer from its appointed time is a disbeliever.

Ibn Baz

A legal Verdict regarding the Ruling on One Who leaves the Prayer and Prayer in Congregation

Q What is the ruling on one who abandons prayer, and what is the ruling on performing it in congregation?

After studying the matter, the Committee for Legal Verdicts gave the following answer:

A The prayer is the greatest of the pillars of Islam after the *Shahadatain*, and whoever abandoned it due to his denial of its obligation is a disbeliever, according to the unanimous agreement of the scholars. As for the one who abandons it due to negligence or laziness, the most correct opinion from among the sayings of the scholars is that he is a disbeliever and this is based on what was narrated by Muslim in his *Sahih* that the

[1] Muslim no. 81.

[2] At-Tirmithi no. 2621, An-Nasa'i no. 464 and Ahmad 5:346, 355.

Prophet ﷺ said:

«بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ وَالشِّرْكِ تَرْكُ الصَّلَاةِ»

«Between a servant and disbelief and Shirk is abanondoning the prayer.»[1]

And what was narrated by Imam Ahmad in his *Musnad* and by At-Tirmithi in *Al-Jami'* from the Prophet ﷺ that he said:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

«The covenant which is between us and them is the prayer, and whoever abandoned it, has disbelieved.»[2]

As for its being performed in congregation, it is obligatory upon every Muslim man, the evidence for which is in the Book (of Allāh) and the Sunnah; among the evidences from the Book is the Words of Him, the Most High:

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا أَسْلِحَتَهُمْ﴾

﴿And when you (O Messenger Muhammad ﷺ) are among them, and lead them in As-Salah (the prayer), let one party of them stand up (in prayer) with you, taking their arms with them.﴾[3]

So Allāh, the Most Glorified, Most High commanded His Prophet, Muhammad ﷺ to establish prayer in congregation, (even) in times of fear, which proves that at other times, it is with greater reason incumbent.

As for the Sunnah, it has been authentically reported in *Sahih Muslim*, on the authority of Abu Hurairah, may Allāh be pleased with him, that he said: "A blind man came to the

[1] Muslim no. 81.

[2] At-Tirmithi no. 2621, An-Nasa'i no. 464 and Ahmad 5 :346 and 355.

[3] *An-Nisa'* 4 :102.

Prophet ﷺ and said: "O Messenger of Allāh! I have no guide to lead me to the mosque." So he asked the Messenger of Allāh ﷺ to give him permission (to pray in his house), so he granted him permission. Then as he was leaving, he called him and said:

«هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟»

«*Do you hear the call (to prayer)?*»

He said: "Yes." The Prophet ﷺ said:

«فَأَجِبْ»

«*Then answer it.*»[1]

In Ahmad's narration, (the Prophet ﷺ said):

«لَا أَجِدُ لَكَ رُخْصَةً»

«*I do not find any license for you.*»[2]

The evidence that prayer in congregation is obligatory is taken from the fact that the Prophet ﷺ did not grant permission for this blind man to pray at home. So if this blind man was not allowed to pray at home, then one who is sighted has even less right to do so. This is strengthened by the fact that it has been authentically reported from the Prophet ﷺ that he intended to burn the houses of the people who did not attend the congregational prayer in the mosque. And it would not be permissible to threaten those who do not perform an act which was merely recommended or whose obligation was fulfilled by a number of the community performing it. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

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[1] Muslim no. 653.

[2] Abu Dawud no. 552 and Ahmad 3:423.

Is it Permissible to inform People about One Who does not pray, in order to warn Them against Him?

If I know that some person does not pray, nor mention Allāh; in fact, on top of this, he is guilty of evil deeds which cause Allāh's wrath and that of His Messenger ﷺ in every way, is it allowed to censure him, in order to let the people know about him, or is it not permissible for me to do so?

You must advise him first, ordering him to do what Allāh has commanded him to do and forbidding him from doing what Allāh prohibited for him; and if he obeys, even if only little by little, continue advising him as much as you are able; if he does not, then avoid him as much as you can, in order to evade the possibility of *Fitnah* and to stay clear of evil.

After that, it is permissible for you to mention his neglectful behavior regarding the obligatory acts of worship and the sins he commits, whenever there is a need, in order to make people aware of it and protect them from his evil. This could even be an obligation on you, if someone asked your advice about having him as a neighbor, a business partner or an employee for example, or you feared that he would exert his influence upon a person and affect him with his evil - in these cases, it would be incumbent upon you to announce what you know about him in order to save the people of goodness from his evil, and in the hope that he might be restrained (from sin) if he knew that the people were avoiding him and shunning his company.

But you must not take his evil deeds as a source of diversion or amusement for yourself and the people, or as gossip when sitting in company, as this is spreading of evil and causes depression of the soul and makes it cold to hearing evil deeds. Nor must you attribute to him sins which he did not commit, in order to revile and defame him more, because this is lying and false accusation and it has been forbidden by the Prophet ﷺ.

Ibn Baz

I have a Friend Who does not pray or fast; should I keep relations with Him or not?

Q I have a friend who is very dear to me and I love him very much, but this friend does not perform the prayers incumbent upon him, nor does he fast the month of Ramadhan. I have advised him, but he does not accept my advice. Should I keep relations with him or not?

A This man and his like should be hated and opposed for Allāh's sake until such time as he turns in repentance to Allāh. Because abandoning prayer is an act of major disbelief, according to the most authoritative of two opinions held by the scholars, based upon the words of the Prophet ﷺ:

«بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ وَالشِّرْكِ تَرْكُ الصَّلَاةِ»

«Between a servant and disbelief and Shirk is abanondoning the prayer.»[1]

This was recorded by Muslim in his *Sahih*. He also ﷺ said:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

«The covenant which is between us and them is the prayer, and whoever abandoned it, has disbelieved.»[2]

The *Hadiths* carrying this meaning are numerous. As for his abandoning the fast of Ramadhan without any lawful excuse, such as illness or travel, you should hate him for Allāh's sake and avoid him, until such time as he turns in repentance to Allāh, the Most Glorified. And it is incumbent upon those in charge of the affairs of the Muslims to call on anyone who is known to have abandoned prayer to repent; and if he does not repent, he should be killed, according to the Words of Allāh, the Almighty, the All-Powerful:

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[1] Muslim no. 81.

[2] At-Tirmithi no. 2621, An-Nasa'i no. 464 and Ahmad 5 :346, 355.

﴿فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ﴾

﴿But if they repent and perform As-Salah (Iqamatus-Salat) and pay Zakah, then leave their way free.﴾[1]

This proves that whoever did not pray is not immune from being killed, and the legal evidences from the Qur'an and Sunnah prove that it is an obligation upon those in authority to execute the one who does not pray if, if he does not turn to Allāh in repentance. We ask Allāh to bring your companion back to repentance and to guide him to the Straight Path.

Ibn Baz

The One Who abandons Prayer is a Disbeliever

Q Many parents do not bother about instructing their children, especially with regard to religious matters and they are negligent about teaching them, excusing themselves on grounds of tiredness after toiling at work. And what is your opinion regarding those who claim to be Muslims, yet little do they fast Ramadhan or remember to pray?

A It is incumbent upon every believer to take great care regarding the instruction of their children, in order that they fulfill the Words of Allāh, the Most High:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿O you who believe! Ward off yourselves and your families against a Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not (from executing) the Commands they receive from Allāh, but do that which they are commanded.﴾[2]

[1] *At-Tawbah* 9:5.

[2] *At-Tahrim* 66:6.

And to undertake the responsibility which the Messenger of Allāh ﷺ has placed upon him in his words:

«الرَّجُلُ رَاعٍ فِي أَهْلِهِ، وَمَسْئُولٌ عَنْ رَعِيَّتِهِ»

«*A man is the guardian of his family and he is responsible for those in his care.*»[1]

And this is why the Messenger of Allāh ﷺ said:

«مُرُوا أَبْنَاءَكُمْ بِالصَّلَاةِ لِسَبْعٍ وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرٍ»

«*Order your children to pray from seven years and beat them if they do not do so by ten years.*»[2]

He should know that he will be asked about this responsibility which he has taken on the Day of Resurrection. Therefore, he should prepare the correct answer, so that he will be saved from having to answer for it on the Day of Resurrection and he will reap the reward of his actions, if good then good, and if evil, then evil. And he might be put to trial in the life of this world by having children who treat him badly and hinder him and do not give him his rights.

As for our opinion concerning those who claim to be Muslims, yet rarely fast the month of Ramadhan or remember to pray, if those who do not fast the month of Ramadhan believe that fasting is not obligatory, and that it is only a form of physical exercise, which a person may fast or not, as he wills, then they are disbelievers, because they have rejected one of the obligatory acts of worship in Islam, and there is no excuse for them due to ignorance of it, because they live in an Islamic environment.

However, if they do not fast the month of Ramadhan, although they know that it is an obligation and that they are therefore guilty of disobedience, then they are not disbelievers,

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[1] Al-Bukhari nos. 893, 2409, 2554 and 2558.

[2] Abu Dawud nos. 494-495.

according to the most authoritative saying of the scholars.

As for the prayer, if they do not pray ever, then they are disbelievers, whether they confirm its obligation or deny it; and the evidence for their disbelief is in the Book of Allāh and the Sunnah of His Messenger ﷺ; as for the Book of Allāh, it is in the Words of Allāh, the Most High, in *Surah At-Tawbah*:

﴿فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ﴾

﴿But if they repent, offer prayers perfectly (Iqamatus-Salat) and give Zakah, then they are your brethren in religion.﴾[1]

And His Words in *Surah Maryam*:

﴿فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ أَضَاعُوا۟ ٱلصَّلَوٰةَ وَٱتَّبَعُوا۟ ٱلشَّهَوَٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ شَيْـًٔا﴾

﴿Then, there has succeeded them a posterity who have given up prayers (i.e. made their prayers to be lost, either by not offering them or by not offering them perfectly or by not offering them at their fixed times, etc.) and have followed lusts. So they will be thrown in Hell, except those who repent and believe (in the Oneness of Allāh and His Messenger Muhammad ﷺ) and work righteousness. Such will enter Paradise and they will not be wronged in aught.﴾[2]

And the evidence in the second Verse from *Surah Maryam* is derived from the fact that Allāh, the Most High said, regarding those who abandoned the prayer, that they followed vain desires:

﴿إِلَّا مَن تَابَ وَءَامَنَ﴾

﴿except those who repent and believe.﴾

[1] *At-Tawbah* 9:11.

[2] *Maryam* 19:58-59.

This proves that when they abandoned prayer and followed vain desires, they were not believers. And the evidence in the first Verse from *Surah At-Tawbah* is derived from the fact that Allāh imposed three conditions for the establishment of brotherhood between us and the polytheists; and they are: that they repent of their *Shirk*, establish prayer and pay *Zakah*. And if they repent of their *Shirk*, but do not offer prayer and pay *Zakah*, then they are not our brothers in religion. And brotherhood in religion is not invalidated unless the believer completely abandons the religion, and it is not invalidated by sins. Do you not see Allāh's Words concerning justice in the matter of killing:

﴿فَمَنْ عُفِيَ لَهُۥ مِنْ أَخِيهِ شَيْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ﴾

﴿But if the relatives (or one of them) of the killed person forgive their brother (the killer) something (i.e. not to kill the killer by accepting blood money in intentional murders), then (the relatives of the killed person) should demand blood money in a reasonable manner and the killer must pay with handsome gratitude.﴾[1]

Allāh has declared the murderer a brother to be the victim, even though killing someone intentionally is one of the greatest sins, according to the Words of Allāh:

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا﴾

﴿And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the wrath and the curse of Allāh are upon him, and a great punishment is prepared for them.﴾[2]

Herein there is evidence that brotherhood of faith is not

[1] *Al-Baqarah* 2:178.

[2] *An-Nisa'* 4:93.

invalidated by any sin less than disbelief.

Based upon this, we may say that abandoning prayer necessitates the invalidation of religious brotherhood, as in the Verse in *Surah At-Tawbah*, and if abandoning prayer was lesser disbelief (i.e. disbelief of action, as opposed to disbelief of the heart) or a sin, religious brotherhood would not be invalidated by it, just as it is not invalidated by killing a believer. And if it were said: "Do you consider that one who abandons paying *Zakah* is a disbeliever, as it is understood from the Verse in *Surah At-Tawbah*?" We would say: "Some scholars say that one who abandons paying *Zakah* is a disbeliever, and it is one of the two sayings attributed to Imam Ahmad, but we consider that the most authoritative opinion is that he is not a disbeliever, but he will be punished with a terrible torment, which Allāh has mentioned in His Book and the Prophet ﷺ has mentioned in his Sunnah. Such as the *Hadith* of Abu Hurairah, may Allāh be pleased with him, in which he stated that the Prophet ﷺ mentioned the punishment of the one who refuses to pay *Zakah* and at the end of it, he said:

«ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

«*Then he sees his way, either to Paradise or to the Fire.*»[1]

Muslim has narrated in a long *Hadith* in the chapter entitled: 'The Sin of One Who Refuses to Pay *Zakah*," and this is a proof that he is not guilty of disbelief, for if he were a disbeliever, he would not have a way to Paradise, therefore the wording of this *Hadith* takes precedent over the understanding of the Verse in *Surah At-Tawbah*, because the obvious meaning of the words take precedence over one's understanding, as is well known in *Usulul-Fiqh*.

As for the evidence for the disbelief of one who abandons prayer, it is the *Hadith* of the Prophet ﷺ which states:

[1] Muslim no. 987.

«إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ تَرْكُ الصَّلَاةِ»

«Between a man and disbelief and Shirk is abandoning the prayer.»[1]

This was narrated by Muslim in the 'The Book of Faith', on the authority of Jabir bin 'Abdullah and on the authority of Buraidah bin Al-Hasib, who said: I heard the Messenger of Allāh ﷺ saying:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

«The covenant which is between us and them is the prayer, and whoever abandoned it, has disbelieved.»[2]

What is meant by disbelieved here is that which takes one out of the fold of Islam, because the Prophet ﷺ declared the prayer to be what separates the believers from the disbelievers - and it is well known that the community of disbelief is not the community of Islam; therefore, whoever does not fulfill this covenant is one of the disbelievers. It is reported in *Sahih Muslim*, on the authority of Umm Salamah, may Allāh be pleased with her, that the Prophet ﷺ said:

«سَتَكُونُ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بَرِيءَ وَمَنْ أَنْكَرَ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ، قَالُوا: أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: لَا، مَا صَلَّوْا»

«There will be rulers whom you will know and censure, and whoever knows them will be innocent of them, and whoever censures them will be saved. But whoever accepted them and followed them...»

They said: "Shall we not fight them?" He ﷺ replied:

«لَا، مَا صَلَّوْا»

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[1] Muslim no. 82.

[2] At-Tirmithi no. 2621, An-Nasa'i no. 464 and Ahmad 5:346, 355.

«*No, as long as they pray.*»[1]

There is also the *Hadith* of 'Awf bin Malik in which he said that the Prophet ﷺ said:

«خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ»

«*The best of your leaders are those whom you love and who love you, who pray for you and for whom you pray. And the most evil of your leaders are those whom you hate and who hate you and whom you curse and who curse you.*»

They said: "O Messenger of Allāh! Shall we not oppose them with the sword?" He said:

«لَا، مَا أَقَامُوا فِيكُمُ الصَّلَاةَ»

«*No, so long as they establish the prayer among you.*»[2]

In these two *Hadiths*, there is evidence that leaders should be opposed and fought with the sword if they do not establish prayer, and it is not permissible to oppose the leaders or fight them unless they are guilty of open disbelief for which we have evidence from Allāh, the Most High, according to the *Hadith* of 'Ubadah bin As-Samit who said: "Allāh's Messenger ﷺ called us (to Allāh) and we swore an oath of allegiance to him, including an oath to hear and obey, whether in times of activity or times of laziness, in times of difficulty and times of ease, even if he did not give us all of our rights, and that we not oppose any order which he gave us. And he said:

«إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهَانٌ»

«*Unless you see open disbelief for which there is evidence*

[1] Muslim no. 1854.

[2] Muslim no. 1855.

from Allāh.»[1]

Based upon this, their rejection of prayer - which the Prophet ﷺ made a justification for opposing them and fighting them with the sword - is open disbelief, for which there is evidence from Allāh.

It has not been reported in the Book (of Allāh) or the Sunnah that the one who abandons prayer is not a disbeliever, or that he is a believer, or that he will enter Paradise, or that he will not enter the Fire, or the like. And the intent of what has been narrated in this matter are those texts which prove the virtue of *Tawhid*, the testimony that none is worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, and the reward of it; and they (the narrations) are either tied to a description which precludes abandoning prayer or were narrated in particular circumstances, in which a person was excused for abandoning prayer, or they are general and are tied to evidences which prove the disbelief of one who abandons prayer, because the evidences for the disbelief of one who abandons prayer are specific and the specific takes precedence over the general, as is well known in *Usulul-Fiqh* and *Mustalahul-Hadith*.

If someone said: "Is it not permissible to restrict these narrations which prove the disbelief of one who abandons prayer to one who rejects the obligation of prayer?" We say: This is not permissible, because there are two difficulties in this: The first difficulty is the negation of the description which the Legislator (Allāh) has tied to the legal judgement, because the Legislator has tied the legal judgement to the disbelief of one who abandons the prayer, regardless of whether he denies its obligation or not. And He has linked brotherhood in religion to establishing prayer, without the acknowledgement that it is obligatory, and Allāh, the Most High did not say: "But if they repent and acknowledge the

[1] Al-Bukhari nos. 7056 and 7076.

obligation of prayer," and the Prophet ﷺ did not say: "Between a man and *Shirk* and *Kufr* is the rejection of prayer's obligation, so whoever rejected its obligation has committed an act of disbelief." And if this was what Allāh, the Most High and His Messenger ﷺ intended, then understanding it as meaning renouncing it would be in conflict with the evidence in the Qur'an. Allāh, the Most High says:

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ﴾

﴿And We have sent down to you the Book (the Qur'an) as an exposition of everything.﴾[1]

And Allāh, the Most High said, addressing His Prophet ﷺ:

﴿وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

﴿And We have also sent down unto you (O Muhammad ﷺ) the Reminder and the Advice (i.e. the Qur'an), that you may explain clearly to men what is sent down to them.﴾[2]

The second difficulty is giving a description which the Legislator has not given a place in the legal ruling. For the rejection of the obligation of the five prayers necessitates a ruling of disbelief on one who is not excused due to his ignorance in the matter, whether or not he prays. And if a person prayed the five prayers, fulfilling all of its conditions, its pillars, its obligations and its preferred acts, but he denied its obligation without any excuse, he would be a disbeliever, even though he had not abandoned it. Thus, it is clear from this that confining these narrations to those who abandon prayer because they reject its obligation is not correct, and that the truth is that he who abandons prayer is a disbeliever, whose disbelief takes him out of the fold of Islam, as is made perfectly clear in the *Hadith* narrated by Ibn Abi Hatim in his *Sunan*, on the authority of 'Ubadah bin As-Samit, in which he

[1] *An-Nahl* 16:89.

[2] *An-Nahl* 16:44.

said: "Allāh's Messenger advised us:

«لَا تُشْرِكُوا بِاللهِ شَيْئًا، وَلَا تَتْرُكُوا الصَّلَاةَ عَمْدًا، فَمَنْ تَرَكَهَا عَمْدًا مُتَعَمِّدًا فَقَدْ خَرَجَ مِنَ الْمِلَّةِ»

«Do not associate any partners with Allāh and do not deliberately abandon the prayer, because whoever abandons prayer deliberately, has left the fold of Islam.»[1]

Also, if we confine it to abandoning prayer due to denial of its obligation, there would be no benefit in the special reference to prayer in the narrations, because this ruling is general in prayer, *Zakah* and *Hajj*, whose obligation in the religion is known. So whoever abandoned a single prayer, denying its obligation, he would be a disbeliever, unless he was excused by ignorance.

Just as the disbelief of one who abandons the prayer conforms with the evidence from the Qur'an and Sunnah, it conforms with the evidence of logic: How could a person have faith, when he abandons the prayer which is a pillar of the religion and the encouragement to perform it has been reported in a manner which necessitates the acceptance of every logical believer that he must perform it and hasten to do so? And the threat of punishment for one who abandons it has been reported in a manner which necessitates the acceptance of every logical believer that he must beware of abandoning it and losing it. And abandoning it therefore means that the one who abandons it has no faith.

As for the saying of the Companions, the majority of them, indeed, more than one reported that all of them regarded the one who abandons prayer as a disbeliever: 'Abdullah bin Shaqiq said: "The Companions of the Prophet ﷺ did not regard the abandonment of anything to be disbelief except prayer."[2] And Imam Ishaq bin Rahwayh, the famous scholar:

[1] See *Majma'uz-Zawa'id* no. 714, part of it was recorded by Ibn Majah.

[2] At-Tirmithi no. 2622.

"It has been authentically reported from the Prophet ﷺ that the one who abandons prayer is a disbeliever." Likewise, the view of the people of knowledge from the time of the Prophet ﷺ until our time has been that whoever deliberately abandoned prayer, until after its time had elapsed, without any legal excuse, is a disbeliever.

Ibn Hazm mentioned that it has been reported from 'Umar, 'Abdur-Rahman bin 'Awf, Mu'ath bin Jabal, Abu Hurairah and others from among the Companions, and he said: "And we know of no one among the Companions who contradicts them." This was reported from him by Al-Munthiri in *At-Targhib wat-Tarhib*, who added the following Companions to the list: 'Abdullah bin Mas'ud, 'Abdullah bin 'Abbas and Abu Ad-Darda'. And he said: "And from among other than the Companions there is: Ahmad bin Hanbal, Ishaq bin Rahwayh, 'Abdullah bin Al-Mubarak, An-Nakha'i, Al-Hakam bin 'Utaibah, Ayyub As-Sakhtiyani, Abu Dawud At-Tayalisi, Abu Bakr bin Abi Shaybah, Zuhair bin Harb and others."

I say: This is what is well known from the *Mathhab* of Imam Ahmad bin Hanbal, and it is one of two sayings attributed to Ash-Shafi'i, as mentioned by Ibn Kathir in his *Tafsir* of the Words of Allāh, the Most High:

﴿فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِ﴾

﴿Then, there has succeeded them a posterity who have given up prayers and have followed lusts.﴾[1]

Ibn Al-Qayyim mentioned in his book, *As-Salah* that it is one of the views held by the Shafi'i *Mathhab* and that At-Tahawi reported it from Ash-Shafi'i himself.

If it is asked: What is the reply to the evidences of those who do not consider that one who abandons prayer is a disbeliever? - we say: The reply to that is that the evidences of those people

[1] *Maryam* 19:59.

are either not evidences in the first place, or they are limited to a description which does not include abandoning prayer, or else they are limited to situations in which it is permitted to leave the prayer, or else they are general, made particular by evidences of the disbelief of one who abandons prayer. The evidences used by those who do not consider one who abandons prayer is a disbeliever, do not fall outside these four categories.

This question is a most important question and it is incumbent upon every person to fear Allāh, the Most High and guard carefully the prayers, so that he be one of those about whom Allāh said:

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝١ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ۝٢ وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ۝٣ وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ۝٤ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ۝٥ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ﴾

﴿Successful indeed are the believers, those who turn away from Al-Laghw (dirty, false, evil, vain talk, falsehood and all that Allāh has forbidden) and those who pay the Zakah and those who guard their chastity (i.e. private parts from illegal sexual intercourse), except from their wives or (the captives and slaves) whom their right hands possess - for them, they are free from blame.﴾[1]

Ibn 'Uthaimin

Whoever does not pray is a Disbeliever

Q My problem may be summarized as follows: My husband is an alcoholic and he does not pray, nor does he fast the month of Ramadhan, and he has been unemployed for a year. I have two boys from him, neither of whom has yet reached adulthood. Now I am in the house of

[1] *Al-Mu'minun* 23:1-6.

my family and my husband is trying to persuade me to return to his home by all means and I am undecided about returning to him because of my children - should I return to him? Or should I seek a divorce, because I heard that it is not permissible to live with a person who does not pray and drinks alcohol? So what should I do? Please advise me, and may Allāh reward you with goodness.

A husband who does not pray is a disbeliever, according to the words of the Prophet ﷺ:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

«The covenant which is between us and them is the prayer, and whoever abandoned it, has disbelieved.»[1]

And his ﷺ words:

«بَيْنَ الرَّجُلِ وَبَيْنَ الكُفْرِ وَالشِّرْكِ تَرْكُ الصَّلَاةِ»

«Between a man and disbelief and Shirk is abandoning the prayer.»[2]

Whether or not he denies its obligation. If he does deny its obligation, he is a disbeliever according to the consensus of scholars. And if he abandons it due to negligence and laziness, but does not deny its obligation, he is (also) a disbeliever according to the most authoritative sayings of the scholars, based upon the two aforementioned *Hadiths* and other reports which carry the same meaning.

It is not permissible for you, O questioner to return to your husband, until he turns to Allāh, the Most Glorified in repentance and guards strictly the prayer. May Allāh guide him and grant him sincere repentance. And Allāh is the Granter of success.

Ibn Baz

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[1] At-Tirmithi no. 2621, An-Nasa'i no. 464 and Ahmad 5 :346, 355.

[2] Muslim no. 82.

I said to my Brother: "You disbeliever!" because He does not pray

Q I had an argument with my brother on a matter and in a state of anger, I said to him: "Get away from me, you disbeliever!" because he does not pray, except on occasions such as the visits of relatives and such like. So what is the ruling on that? Is it correct that he is so?

A It has been authentically reported from the Prophet ﷺ that he said:

«بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ وَالشِّرْكِ تَرْكُ الصَّلَاةِ»

«Between a man and disbelief and Shirk is abandoning the prayer.»[1]

And Imam Ahmad and the compilers of the *Sunan* have narrated with a good chain of narration, on the authority of Jabir, from the Prophet ﷺ that he said:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

«The covenant which is between us and them is the prayer, and whoever abandoned it, has disbelieved.»[2]

The *Hadiths* which carry this meaning are numerous. However, it is incumbent upon you in such circumstances not to assail him with such words, but to advise him first of all and inform him that abandoning prayer is an act of disbelief and misguidance and that it is incumbent upon him to turn to Allāh, the Most High in repentance, and hopefully he may benefit from you and accept your advice.

Ibn Baz

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[1] Muslim no. 82.

[2] At-Tirmithi no. 2621, An-Nasa'i no. 464 and Ahmad 5 :346, 355.

The Ruling on living with Someone Who does not pray

We have many colleagues who do not pray, who might pray when they are with their families. But when they witness American life, they abandon prayer and fasting and forget their old religion. I and some of my colleagues have advised them and we have called upon them to pray, but they have not responded. Are we absolved of responsibility, while we live in one home?

If the situation is as you describe, then you have discharged your responsibility and your living with them due to necessity will not harm. But you should continue to advise them and call upon them to hold fast to their religion with wisdom and good counsel, arguing with them with the best arguments, that haply, Allāh may guide them and you and they may achieve great good and a redoubled reward, Allāh willing. May Allāh keep you firm and help you and bless you with patience and reward. Verily, He is All-Hearing and He answers (prayers); and may He guide the rest of your colleagues to the Straight Path.

The Permanent Committee

The Ruling on sitting with One Who abandons Prayer

Is it permissible to sit with one who does not pray?

Whoever deliberately abandons prayer, denying its obligation, is a disbeliever according to the consensus of opinion of the scholars. And if he abandons it due to negligence and laziness, he is (also) a disbeliever, according to the most authoritative opinion of the scholars. Based upon this, it is not permissible to sit with them; rather, it is incumbent to avoid them and cut off relations with them, after

explaining to them that abandoning it is an act of disbelief, if they are ignorant of this. And it has been authentically reported from the Prophet ﷺ that he said:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

«*The covenant which is between us and them is the prayer, and whoever abandoned it, has disbelieved.*»[1]

This *Hadith* is covers the one who rejects its obligation and the one who abandons it due to laziness. And through Allāh is attained success. And may peace be upon our Prophet, Muhammad and upon his family.

The Permanent Committee

Is One Who sometimes does not pray judged to be a Disbeliever? And is His Muslim Wife permissible to Him? And may *Zakah* be paid to Him?

Q A man offers two or three obligatory prayers, then stops praying for four or five days; and this is his situation. He has no legal excuse, except neglectfulness, laziness and carelessness. Is he judged to be a disbeliever? And is it permissible for his wife to remain under his guardianship. And may *Zakah* be paid to one who abandons prayer?

A Whoever abandons prayer completely or for some days, due to negligence or laziness, or due to carelessness in it, is a disbeliever, whose disbelief removes him from the pale of Islam, we seek refuge with Allāh from that. He should be called upon to repent; and if he does repent and performs the five prayers at their prescribed times, all praise and thanks be to Allāh. But if he does not, he should be killed for his refusal. And if he is a disbeliever due to his abandoning prayer, then

[1] At-Tirmithi no. 2621, An-Nasa'i no. 464 and Ahmad 5:346, 355.

his wife is not permissible to him. Indeed, his rejection is considered divorce for her, or a negation of her contract. And if he repents while she is in her *'Iddah*, she may return to him without a new contract. And no *Zakah* funds should be paid to him, because he has no right to it.

The Permanent Committee

The Ruling on Offering Salutations of Peace to One Who abandons Prayer

Q Is it permissible to show respect for unjust rulers, and is it permissible to offer salutations of peace to them?

A It is permissible to show respect to unjust rulers who are not outside the pale of Islam. One who abandoned prayer, rejecting its obligation, is a disbeliever according to the consensus of opinion of the scholars, and one who abandons prayer due to laziness, not rejecting its obligation, is (also) a disbeliever, according to the most authoritative opinion of the scholars, therefore it is not permissible to offer salutations of peace to him, nor to answer his salutations, if he offers them, because he is considered an apostate from Islam. And through Allāh is attained success. And may peace be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

Not offering Some of the Prayers, due to losing One's Mind

Q A man died while owing some obligatory prayers which he had not offered while he was ill and out of his mind; is it an obligation upon his living relatives, men or women, to make up these prayers, or will the deceased not be held accountable for them due to him losing his mind, and is it not an obligation upon his heirs to make up for these

obligatory prayers?

A If a person does not offer the obligatory prayers due to insanity and he has no physical illness, there is no sin upon him as he will not be held accountable for them due to him losing his mind. There is no necessity for his heirs to make up for them. And if he abandoned his prayer while he was rational, whether or not his body was afflicted with disease then he is a wicked sinner due to his abandoning prayer, and his affair will be left to his Lord and his prayer does not need to be made up.

The Permanent Committee

I missed a Prayer Four Years ago

Q Four years ago we were on a leisure trip and I missed a prayer (either the *Zuhr* prayer or the *'Asr* prayer - I do not recall now). Bearing in mind that I missed it due to negligence or laziness on my part, and I now regret the sin I committed, and ask Allāh's forgiveness from every sin and error, what should I do, and is there any atonement upon me?

A You must turn to Allāh in true repentance and you do not have to make up for it because deliberately abandoning the obligatory prayer is an act of disbelief according to the words of the Prophet ﷺ:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

«The covenant which is between us and them is the prayer, and whoever abandoned it has disbelieved.»[1]

And his words:

«بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ وَالشِّرْكِ تَرْكُ الصَّلَاةِ»

[1] At-Tirmithi no. 2621, An-Nasa'i no. 464 and Ahmad 5:346, 355.

«Between a man and disbelief and Shirk is abandoning the prayer.»[1]

And there is no atonement for this except sincere repentance.

The Permanent Committee.

One Who abandons Prayer must be advised

Q In the past I stayed in a hospital and two persons entered the room in which I was staying and we remained there for three days. During this time I used to pray, but they did not pray even though they were Muslims from my country, and I did not say anything to them. Am I guilty of sin for not ordering them to pray, and if so what is the atonement for it? May Allāh reward you with goodness.

A It was an obligation upon you to advise them and to rebuke them for the great sin which they committed, which was abandoning prayer, based upon the Words of Allāh, the Most Glorified:

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism, disbelief and all that Islam has forbidden). And it is they who are successful.﴾[2]

And other Verses which carry the same meaning, and upon the words of the Prophet ﷺ:

«مَنْ رَأَىٰ مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ

[1] Muslim no. 82.

[2] *Aal 'Imran* 3:104.

يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

«If any of you saw something detestable, he should change it with his hand; and if he is unable to do this, then by his words, and if he is unable to do this, then in his heart - and this is the weakest kind of faith.»[1]

Since you did not do this, it is incumbent upon you to repent sincerely of this act of disobedience and this entails regretting what you have done, refraining from it and making the firm intention not to repeat it, in sincerity to Allāh and in glorification of Him, hoping for His reward and fearing His punishment. And whoever turns to Allāh in repentance, Allāh turns to him in forgiveness, according to the Words of Him, the Almighty, the All-Powerful:

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ﴾

﴿And verily, I am indeed Forgiving to him who repents, believes (in My Oneness and associates none in worship with Me) and does righteous good deeds and then remains constant in doing them (until his death).﴾[2]

Ibn Baz

He abandoned the Prayer throughout his Time in the University

Q A young, sane, Muslim man used to pray before he entered the University, then he abandoned prayer during his time there - which was four years - then he repented and returned to prayer after his graduation from the University. What is the ruling on the four years during which he abandoned prayer, bearing in mind that he did

[1] Muslim no. 49.

[2] *Ta-Ha* 20:82.

not deny the obligation of prayer? Should he make up the prayer for the four years which he missed or is repentance sufficient?

The correct opinion from among the sayings of the scholars - as we know it - is that whoever abandons prayer deliberately, does not make up for what he has missed of it, based upon the Words of Allāh, the Most High:

﴿إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا﴾

﴿Verily, the prayer is enjoined on the believers at fixed hours.﴾[1]

Allāh, the Most Glorified has said that the obligatory prayer is enjoined at fixed times and these times have been made clear to the Prophet ﷺ by Jibril, upon him be peace, during the night of *Al-Mi'raj* [2] and the Prophet ﷺ established their times for his community, by deed and word. Therefore, it is not permissible to advance the prayer to before its set time, nor to delay it, nor is it correct (if done that way). And because the correct opinion from among the sayings of the scholars - as we see it - is that one who abandons prayer is a disbeliever, then if he repents, there is no need to make up for the fixed acts of worship which he missed during the days of his disbelief. And if he is true in his repentance, then it is preferred for him to do good, and that he perform many righteous deeds and lots of supererogatory prayers. This is supported by what is understood from the words of the Prophet ﷺ:

«مَنْ نَامَ عَنِ الصَّلَاةِ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا»

«Whoever slept through a prayer or forgot it, must make up for it as soon as he remembers it, and there is no expiation for it except this.»[3]

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[1] *An-Nisa'* 4:103.

[2] *Al-Mi'raj*: The Prophet's ascension to the seven heavens.

[3] Al-Bukhari no. 597 and Muslim no. 684.

What is understood from this is that one who intentionally abandons the prayer does not fall into these categories, so it is not correct to compare the one who intentionally leaves prayer with the sleeper or the one who forgets, because the one who leaves it intentionally is not excused and Allāh has not made for him another time in which he can make up for what he has missed, while the sleeper and the one who forgets are excused, and Allāh has made for them another time in which to make up for what they have missed.

And through Allāh is attained success. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

The Ruling on the Fasting of One Who does not pray

Q I have observed that some young Muslim men fast, but they do not pray here. Is the fast of one who does not pray accepted? I have heard one religious preacher saying to these young men: "Break your fast and do not fast, because whoever does not pray, there is no fast for him." Please explain to me, is it the same whether or not these people fast? And do we have the right to say to them: "Break your fast, if you do not pray."?

A Whoever is required to pray, but abandons it deliberately, denying its obligation is guilty of disbelief according to the consensus of the scholars, and whoever abandons it due to neglect or laziness is (also) a disbeliever, according to the most correct opinion from among the sayings of the scholars. So when a person is judged to be a disbeliever, his fast and any other acts of worship he may perform are in vain, according to the Words of Allāh, the Most High:

﴿وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ﴾

﴿*But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.*﴾[1]

But, he should not be ordered to abandon fasting because his fast will not increase him in anything except goodness and bring him closer to the religion; and it will cause fear in his heart, so that it is hoped he will return to prayer and repent of his abandoning it.

And through Allāh is attained success. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

The Ruling on keeping Company with Those Who do not pray and Those Who mock the Religion

Q 1. Is it allowed for a Muslim person to keep company with another man who does not pray most of the time?

A 1. It is not permissible for a Muslim to keep company with such a person as this, who abandons prayer at times; rather, it is incumbent upon him to advise him and to censure him for his evil deed. If he repents (all well and good), but if he does not, he should be avoided and he should not be taken as a companion, and he should be hated for Allāh's sake, until he repents of his wicked deed, because abandoning prayer is an act of major disbelief, according to the words of the Prophet ﷺ:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

«*The covenant which is between us and them is the prayer, and whoever abandoned it has disbelieved.*»[2]

Muslim narrated in his *Sahih*, on the authority of Jabir, from

[1] *Al-An'am* 6:88.

[2] At-Tirmithi no. 2621, An-Nasa'i no. 464 and Ahmad 5:346, 355.

the Prophet ﷺ that he said:

«بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ وَالشِّرْكِ تَرْكُ الصَّلَاةِ»

«Between a man and disbelief and Shirk is abandoning the prayer.»[1]

Thus, it is incumbent upon every Muslim to love for Allāh's sake, to hate for Allāh's sake, to offer friendship for Allāh's sake and to show enmity for Allāh's sake, based upon the Words of Allāh, the Most Glorified:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ﴾

﴿Indeed, there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh; we have rejected you and there has started between us and you hostility and hatred forever - until you believe in Allāh Alone."﴾[2]

The case of such a person should be raised before the authorities, if he lives in a country where the Islamic law is implemented, so that he may be called upon to repent. And if he repents (well and good), but if he does not, he should be killed, because the punishment for one who abandons prayer and does not repent is death, as Allāh says:

﴿فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ﴾

﴿But if they repent and offer prayers perfectly (Iqamatus-Salat) and give Zakah, then leave their way free.﴾[3]

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[1] Muslim no. 82

[2] *Al-Mumtahanah* 60:4.

[3] *At-Tawbah* 9:5.

This Verse proves that whoever abandons prayer and does not repent should not be set free, rather he should be killed. And the correct view is that he is killed as a disbeliever, according to the two previous *Hadiths* and others and to the words of the Prophet ﷺ:

«إِنِّي نُهِيتُ عَنْ قَتْلِ الْمُصَلِّينَ»

«*Verily, I have been forbidden from killing those who pray.*»[1]

This proves that whoever does not pray, it is not forbidden to kill him; in fact, he must be killed, if he does not repent, as this will deter (people) from committing this great sin. We ask Allāh to improve the situation of the Muslims and make us and them firm upon his religion. Verily, He is All-Hearing, Ever Near (to all things).

Q 2. I observe that many young men, when they see someone who guards strictly his prayers and his religion, they make fun of him, and I also see some young men - may Allāh guide them - speaking of the religion recklessly and carelessly. What do you say about this, and is it permissible to sit and laugh with them at times when there is no prayer?

A 2. Making fun of Islam or any part of it is an act of major disbelief. Allāh, the Most High says:

"Make no excuse; you have disbelieved after you had believed." (*Surah At-Tawbah*)

Whoever mocks the religious people and those who are steadfast in their prayers because of their religion and their strict abidance by it, is considered to have mocked the religion (itself) and it is not permissible to sit with them, nor to accompany them. Rather, they should be condemned and they and their companions should be avoided. Thus, those who treat religious matters with scorn and mocking are considered

[1] Abu Dawud no. 4928.

disbelievers and it is not permissible to accompany them nor to sit with them; instead they must be condemned and avoided, but encouraged to make sincere repentance. If they repent, then all praise and thanks be to Allāh; but if they do not, then their case must be raised with the authorities after their evil actions have been confirmed by just witnesses, so that the judgement of Allāh may be implemented in the Islamic courts.

In any case, these matters are very serious and require that every student of knowledge and every Muslim know his religion in order to be on his guard and to warn those who treat religious matters with scorn and mockery so that he not be afflicted by corruption of his faith and scorn for the truth and its followers.

We ask Allāh to protect all of the Muslims from everything which contradicts His Law, and we ask Him, the Most Glorified, to save all of the Muslims from the evil of their enemies among the disbelievers and the hypocrites and that He help them to hold firmly to His Book, to Him and to the Sunnah of His Prophet ﷺ in all of their affairs. Verily, He is Most Generous, Most Kind.

Ibn Baz

Work is not an Excuse for delaying Prayer

Q I am an immigrant, working from seven o'clock in the evening until seven o'clock in the morning. Is it permissible for me to join the obligatory prayers and offer all of them together?

A It is not permissible to advance a prayer to before its time which is fixed by the Islamic law, even if there is work or some other excuse. Nor is it permissible to delay it until its time ends, without an excuse. And daily work is not considered a valid excuse for delaying it or for combining the prayers. It is

possible to offer prayers in the workplace, or close to the premises and go to the mosque. Scholars have imposed a condition that the worker be able to perform the five prayers at their fixed times, along with their *Sunan*. They have only allowed prayers to be combined for reasons of travel, rain, illness or the like.

Ibn Jibreen

It is not allowed to abandon Prayer in Congregation without a Valid Excuse

Q I always perform my prayers at their stated times, but I do not go to the mosque for prayer; I offer them at home with my children. Is this permissible for me? And is the reward of prayer in the house like that of prayer in the mosque?

A It is not permissible for you to abandon prayer in the mosque in congregation, even if you pray with your children at home, because the mosques were built in order that the prayer be performed therein in congregation, and the call to prayer was prescribed, in which the *Mu'aththin* says: *Hayya 'Alas-Salah*, which means: Come to prayer here in order to attain success. And when we hear it, it is incumbent upon us to go to it, where the Muslims join together, to be led in prayer by one *Imam* and learn the prayer which is an obligation upon them, meet other worshippers, exchange greetings of peace, gain the reward of the congregation, learn to love each other and mutually advise each other. And the evidence for the obligation of prayer in congregation is in Allāh's Words:

﴿وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾﴾

﴿And bow down (in obedience to Allāh) with Ar-Raki'un (those who bow down with Muhammad ﷺ as the Muslims have done).﴾[1]

[1] *Al-Baqarah* 2:43.

And His Words:

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ﴾

﴿*"And when you proclaim the call to prayer (Athan)...*﴾[1]

So it is incumbent upon the one to answer who is called to prayer, and this is why the *Hadiths* state that the threat of punishment for one who does not come to prayer is that his prayer will not be accepted, such as the *Hadith* which says:

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

«Whoever heard the call (to prayer) and did not answer it, there is no prayer for him, unless he has an excuse (i.e. due to illness or travel).»[2]

And if there was any license (for praying at home), the Prophet ﷺ would have permitted the blind man whose house was far from the mosque and between which there lay date-palm trees and a ravine, and who had no one to lead him. And those who did not attend the prayer were threatened with the burning of their house over them, except that there were women and children therein. So prayer in congregation is the reason for the existence of the mosques, which are the houses of obedience (to Allāh) and the religious gathering places in the Muslim lands, and whose building Allāh has permitted, for the purpose of remembering His Name and wherein men praise Him in the morning and the evening, and from which neither business nor selling diverts them.

Ibn Jibreen

Being Overcome by Tiredness at *Fajr* Time

Allāh, the Most High says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا

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[1] *Al-Ma'idah* 5:58.

[2] Ibn Majah no. 793, Ad-Daraqutni 1:420 and Al-Hakim 1:245.

﴿تَقُولُونَ﴾

﴿*O you who believe! Approach not the prayer when you are in a drunken state, until you know (the meaning) of what you utter.*﴾[1]

Does this Verse include the situation of those brothers who come to *Fajr* prayer while they are afflicted by drowsiness? And what advice do you offer to those brothers?

A I advise those brothers who come to *Fajr* prayer when they are very drowsy to go to bed early at night, because if they go to bed early, they will be relieved of this heavy drowsiness, which causes them not to know what they are saying during their prayers. That is the solution to this problem.

Ibn 'Uthaimin

The Ruling on making a Second Congregation in the Mosque

Q If I came to the mosque and found the *Imam* in the final *Tashahhud*, should I pray with him, or wait until he makes the *Taslim* and then pray in a second congregation? And what is the evidence for this waiting, if I am sure that he is in the last *Rak'ah* and there are a number of us? And is it obligatory to recite the final *Tashahhud* in full, or should I recite what I can of it?

A It is better to go to another mosque, if you desire to catch the congregational prayer, or wait for another congregation, in that mosque, where you can pray after the *Imam's Taslim*. And it is better to wait for the first *Imam's Taslim*, so that confusion is not caused. And it is permissible to make the *Takbir* for the second congregation before the first

[1] *An-Nisa'* 4:43.

Imam's Taslim. But if you know that there will not be a second congregation, you should join with those in the *Tashahhud* and recite what you can of the *Tashahhud*, all or part of it.

Ibn Jibreen

The Ruling on praying in Government Departments and abandoning the Mosques

Q Is it permissible for the employees to pray in their department, even though there is a mosque beside them, or must they pray in the mosque?

A The Sunnah, both by word and deed from the Messenger ﷺ shows that prayer must be performed in congregation, in the mosque. And the Prophet ﷺ intended to set fire to the houses of those who did not attend the prayer. It has also been reported from the Prophet's caliphs and the Companions, may Allāh be pleased with them, that they performed the prayers in the mosques, in congregation. And it has been authentically reported from the Prophet ﷺ that he said:

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

«Whoever heard the call (to prayer) and did not answer it, there is no prayer for him, unless he has an excuse (i.e. due to illness or travel).»[1]

It has also been authentically reported from him ﷺ that a blind man said to him: "O Messenger of Allāh! I have no one to lead me to the mosque; is there any license for me to pray in my house?" He ﷺ said to him:

«هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟»

«Do you hear the call to prayer?»

[1] Ibn Majah no. 793, Ad-Daraqutni 1 :420 and Al-Hakim 1 :245.

He said: "Yes." The Prophet ﷺ said:

«فَأَجِبْ»

«*Then answer it.*»[1]

In another narration, he said:

«لَا أَجِدُ لَكَ رُخْصَةً»

«*I do not find any license for you.*»[2]

From this, it is clear that it is incumbent upon the employees in any (government) department or the like to perform the *Zuhr* prayer in congregation in the mosque which is near to them, in accordance with the Sunnah, in compliance with their obligation, in order to prevent any excuse for not attending the prayer in the mosques, in congregation and so as to avoid resembling the hypocrites.

And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

Whoever deliberately abandons the Prayer for a Long Period, how should He make up for it?

Q Regarding the matter of making up for prayers, is it permissible for a person to make up for what he has missed, if he has not prayed for a number of years? And should he make up for it by praying double prayers, or what should he do?

A When a person abandons prayer for a number of years, then repents and guards his prayers strictly, it is not necessary for him to make up for the prayers he has missed. If

[1] Muslim no. 653.

[2] Abu Dawud no. 552 and Ahmad 3:423.

this were a condition, it would discourage many people from repenting. The one who repents is ordered only to adhere strictly to his prayers in future and to perform many supererogatory prayers, acts of charity and good deeds. And Allāh accepts the repentance of His servants.

Ibn Jibreen

The Ruling on One Who goes out to pray and leaves His Sons in the House

Q Many Muslims living close to the mosques - may Allāh guide them - go to prayer and leave their grown up sons - some of them married - behind, and they do not order them to pray, fearful of annoying them or causing them to leave - as some of them say - especially the *Fajr* prayer. What is incumbent upon the guardian who does this, and is his prayer correct and does it absolve him from responsibility and his sons whom he leaves behind, who do not attend the congregational prayer?

A We say that this man who comes to prayer, leaving his family, if it is due to neglect in not ordering them to pray and not forbidding them from abandoning it, then he has committed a mistake by not bringing them up properly and instructing them. But his prayer is correct and there is no sin in it. And if he is unable, ordering them and forbidding them, while they do not obey, then it is incumbent upon him to report them to the authorities, so that he be not held accountable before Allāh; and the authorities must take the necessary action if they are informed of it.

Ibn 'Uthaimin

The Ruling on One Who abandons Prayer and on One Who prays in His House or delays the Prayer from its Appointed Time

Q What is the ruling on abandoning prayer? And what is the ruling on one who neglects prayer in congregation with the Muslims and prays in his house? And what is the ruling on one who delays the prayer from its appointed time?

A These are three questions; as for the first question, abandoning prayer is disbelief which takes one outside the pale of Islam. So whoever does not pray is a disbeliever, outside the fold of Islam, and if he is married, his marriage to her is annulled. Any animal which he slaughters is not permissible to be eaten and fasting is not accepted from him, nor is charity, and it is not permissible for him to go to Makkah and enter the *Haram*.[1] If he dies, it is not permissible for him to be washed, shrouded and prayed over nor may he be buried with the Muslims. Instead, he should be taken out to the desert, a hole dug for him and he should be buried therein. If anyone had a relative who died and he knows that he did not pray, he must not deceive the people by bringing the deceased to them in order for them to pray over him, because prayer over a disbeliever is forbidden according to the Words of Allāh, the Most High:

﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ﴾

﴿And never (O Muhammad ﷺ) pray (funeral prayer) for any of them who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger.﴾[2]

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[1] *Haram*: The Sacred area.

[2] *At-Tawbah* 9:84.

And because Allāh says:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ﴾

﴿It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikun (polytheists, idolaters, pagans and disbelievers in the Oneness of Allāh) even though they be of kin, after it has become clear to them that they are dwellers of the Fire (because they died in a state of disbelief).﴾[1]

As for one who does not pray in congregation, praying (instead) in his house, he is a *Fasiq*, [2] not a disbeliever; but if he continues to do so, he belongs to the party of sinners and the characteristic of being just is negated from him.

Regarding one who delays the prayer until after its appointed time, he is a worse sinner than the one who does not pray in congregation, because he delays it, in addition to his not praying in congregation, although he is a lesser sinner than one who abandons it completely. At all events, the matter of prayer is a most important one, and it is incumbent upon the believer to preserve it because it is a pillar of Islam, as the Prophet ﷺ said. And whoever has no pillars in his house, his house will not remain standing permanently, therefore, the Muslims must advise one another and order each other to perform it and guard it strictly.

Ibn 'Uthaimin

He performs the Obligatory Prayers in His House due to Shyness

Q I pray in my house due to the following reasons: I am afflicted by extreme shyness, although I offer many

[1] *At-Tawbah* 9:113.

[2] *Fasiq*: A sinner, a corrupt person.

supererogatory prayers and supplicate often and glorify Allāh as well. Is my prayer in the house not accepted?

A It is incumbent upon you to pray in the mosque with the congregation. The shyness which causes you to abandon this legal obligation is considered cowardice, and it is not permissible for a person to abandon an obligation due to shyness. Such person must force himself to pray with the congregation, so if he is shy on one day, he will not be shy on another day. However, if you are not capable of going out to the mosque at all and so you pray in your house, there is no sin upon you, because this is considered to be a valid excuse, because Allāh says:

﴿فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾

﴿So keep your duty to Allāh and fear Him as much as you can.﴾[1]

And the Prophet ﷺ said:

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

«If I order you do something, do it as much as you are able.»[2]

Ibn 'Uthaimin

Observe the Congregational Prayer, even if it be behind One You dislike

Q I entered the mosque to pray, but I found an *Imam* whom I do not like to pray behind; what should I do so that I get the reward of the congregational prayer?

A If you entered the mosque to offer the congregational prayer and you found them praying, then pray with

[1] *At-Taghabun* 64:16.

[2] Muslim no. 1337 and Ahmad 2:2 and 508.

them, even if the *Imam* is a person whom you dislike, because the congregational prayer is obligatory and in such case you are bound by that duty. So it is not permissible for you to leave it. And there remains the question of why you dislike this man? Is it due to some defect in his religion, or personal enmity between you? If it is due to personal enmity, then it is incumbent upon the Muslim to remove whatever rancor exists between him and his brother and replace it with harmony and brotherly love, as Allāh, the Most High says:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ﴾

﴿The believers are but brothers.﴾[1]

However, if your dislike of him due to some defect in his religion, then it is incumbent upon you to advise him and make clear to him what is wrong in his religion, so that he may correct it and to go straight upon the path which Allāh has ordained. As for people renouncing each other whenever they see some defect in each other's religion, and contenting themselves with concealing their rancor and enmity for each other, this conflicts with the state of the believers about whom Allāh says:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ﴾

﴿You (true believers in Islamic monotheism and real followers of Prophet Muhammad ﷺ and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden) and you believe in Allāh.﴾[2]

Ibn 'Uthaimin

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[1] *Al-Hujurat* 49:10.

[2] *Aal 'Imran* 3:110.

It is permissible for the One praying alone to break off His Prayer in order to pray with the Congregation

If a person was performing an obligatory prayer alone and while he was doing so, a number of people entered the mosque, made the *Takbir* and began to pray in congregation. Should he break off his prayer, or make his intention to pray a non-obligatory prayer, so that he might pray with them?

It is better to make it a non-obligatory prayer and then pray with those who have started the congregational prayer, in order to attain the reward of the congregation. If he breaks it off, there is no sin in that, because he is breaking it off for some lawful benefit which returns to the same prayer. And through Allāh is attained success.

Ibn Baz

Fear Allāh as much as You are able

I am a Muslim man and - all praise and thanks be to Allāh - I habitually perform the prayers in the mosque, except that I am often late for the *Fajr* prayer because sleep overcomes me and it is difficult for me to get up, in spite of the presence of an alarm clock. Often I think about this and fear that I am guilty of hypocrisy. Am I considered a hypocrite in these circumstances? And what do you advise me?

You must strive hard so that it is easy for you to offer the prayer in congregation, this includes the use of an alarm clock, sleeping early and charging one of your family with the task of waking you up, in case you do not hear the alarm clock. Allāh, the Almighty, the All-Powerful says:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرًا﴾

﴿*And whosoever fears Allāh and keeps his duty to Him, He will make his matter easy for him.*﴾[1]

And He, the Most Glorified says:

﴿فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾

﴿*So keep your duty to Allāh and fear Him as much as you can.*﴾[2]

May Allāh make your matter easy for you and aid you in performing what He has ordained for you.

Ibn Baz

He is not required to make up for the Prayers He abandoned

Q Previously, I would not pray, then Allāh blessed me with guidance and I have become diligent about performing it. My question concerns the prayers during those past years; do I have to make them up for, or not?

A When a person abandons prayer for a number of years, then repents and observes it, he is not required to make up the prayers he abandoned. If this were a condition of the acceptance of repentance, it would discourage many people from repenting. The one who repents is ordered only to strictly observe them in future, to perform many supererogatory prayers, righteous acts and good deeds, to draw near to Allāh and to fear Him.

Ibn Jibreen

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[1] *At-Talaq* 65:4.

[2] *At-Taghabun* 64:16.

The Ruling on abandoning Prayer in Congregation with the excuse of Soiled Clothing

Q I have a colleague in work (a car workshop) whom I entreat to pray, but he refuses, claiming that his clothes are not clean and it is difficult for him to change them and that he will pray when he returns to his house. What is the ruling on this action of his?

A It is incumbent upon this colleague whom you have mentioned to pray with the congregation and it is not permissible to delay the prayer until he returns to his house, according to the words of the Prophet ﷺ:

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

«Whoever heard the call (to prayer) and did not answer it, there is no prayer for him, unless he has an excuse.»[1]

An excuse would be illness, or the like. As for dirty clothes, that is not an excuse. However, if there is some impure filth on them, he must clean them or change into clean clothes. We ask Allāh's Guidance for all of us.

Ibn Baz

IMAMATE

The Ruling on an Innovator or a *Musbil* [2] leading the Prayers

Q Is prayer behind an innovator or one who lets his garment hang down (below the ankles) correct?

[1] Ibn Majah no. 793, Ad-Daraqutni 1:420 and Al-Hakim 1:245.

[2] *Musbil*: One whose garment hangs down to the ground.

Yes, it is correct, so long as the innovation does not involve disbelief on the part of the innovator, if it does involve disbelief, such as Al-Jahmi[1] and the like, whose innovations take them out of the fold of *Islam* - prayer behind them is not permissible. But it is incumbent upon the authorities to choose one who is free from innovations and sins and of good character for the position of *Imam*. Because Imamate is a great responsibility and the one who assumes it is a role model for the Muslims, so it is not permissible for the innovators and the sinners to undertake it, when it is possible to appoint others.

As for letting the clothing hang down below the ankles, it is a kind of disobedience which must be forsaken and warned against, according to the *Hadith* of the Prophet ﷺ which states:

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَهُوَ فِي النَّارِ»

«Whatever hangs down below the ankles of the Izar, it will be in the Fire.»[2]

Anything other than the *Izar* carries the same ruling as the *Izar*, such as the *Qamis*, *Sarawil*, *Busht* and the like.

It has been authentically reported from the Messenger of Allāh ﷺ that he said:

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمُسْبِلُ، وَالْمَنَّانُ فِيمَا أَعْطَى، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ»

«There are three to whom Allāh will not speak, nor will He look at them on the Day of Resurrection, nor will He bear

[1] *Al-Jahmi* or *Al-Jahmiyyah*: An heretical philosophy, named after its founder, Jahm bin Safwan.

[2] Al-Bukhari no. 5787.

witness to them and theirs is a painful punishment: The one who lets his Izar hang down, the one who boasts of what he has given and the one who swears falsely in order to sell his wares.»[1]

If he lets his garment hang down out of pride and arrogance, then his sin is worse and more deserving of punishment, as the Prophet ﷺ said:

«مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

«*Whoever let his garment hang down out of arrogance, Allāh will not look at him on the Day of Resurrection.*»[2]

So it is an obligation upon every Muslim to beware of what Allāh has forbidden, including letting the *Izar* garments hang down and other such sins of disobedience, just as it is incumbent upon him to beware of all innovations, according to the words of the Prophet ﷺ:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«*Whoever innovates a deed which is not in accordance with this matter of ours will have it rejected.*»[3]

This was recorded by Muslim in his *Sahih*. He ﷺ also said:

«إِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»

«*The best speech is the Book of Allāh and the best guidance is the guidance of Muhammad ﷺ and the worst of (religious) matters are the newly invented, and every innovation is misguidance.*»[4]

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[1] Muslim no. 106.

[2] Al-Bukhari nos. 3665, 5783, 5784 and 5791.

[3] Muslim no. 1718.

[4] Muslim no. 867.

We ask Allāh that He protect us and the Muslims from innovations and sins of disobedience, for He is the Best of those who are asked.

Ibn Baz

The *Imam* waiting in Bowing

Q If the *Imam* is in bowing, and he hears some of the worshippers hastening to catch the bowing, is it permissible for him to wait for them, or not?

A It is better for the *Imam* in this situation not to be hasty in straightening up ... but in a way that does not cause hardship to those praying with him, so that those whom he hears entering may bow with him and catch the *Rak'ah*. And it has been narrated from the Prophet ﷺ that which proves that this is preferred.

Ibn Baz

The Ruling on the Imamate of One Who smokes

Q Is it permissible to pray behind an *Imam* who smokes?

A Smoking is forbidden, because it has been confirmed that it is harmful to the health, it is from *Al-Khab'ith*, and because it is a waste of money. Allāh, the Most High says:

﴿وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ﴾

﴿And he prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful things as regards deeds, beliefs, persons foods etc.).﴾[1]

As for the ruling on praying behind him, if avoiding behind

[1] *Al-A'raf* 7:157.

him entails missing the Friday prayer or the congregational prayers, or results in some turmoil, it is obligatory to pray behind him, so as to do what is less harmful in preference to what is more harmful. But if there is no fear that some people's avoidance of praying behind him will cause them to miss the Friday prayer or the congregational prayers, nor any harm, and not praying behind him will only cause him to be rebuked and stop smoking, then avoiding prayer behind him is lawful, so as to deter him from doing what Allāh has forbidden - this is in order to censure evil.

If avoiding prayer behind him does not involve any harm, nor cause others to miss the Friday prayer or the congregational prayers, yet he (the *Imam*) remains unchecked by the abandonment of prayer behind him, then the Muslims should look for one who, unlike him, is not guilty of sin and disobedience. This is more perfect for his prayer and safer for his religion. And through Allāh is attained success. And may peace be upon Muhammad and upon his family and Companions.

The Permanent Committee

The Ruling on leading the prayer without an *'Imamah*

Q Some people in our area do not consider prayer permissible behind an *Imam* who does not wear an *'Imamah*;[1] in fact, they think that leading the prayer without an *'Imamah* goes against the Sunnah and some of them place an *'Imamah* ready for this purpose in the *Mihrab*[2] of the mosque, which the *Imam* then places on

[1] *'Imamah*: Headdress or turban.

[2] *Mihrab*: A recess in the wall of the mosque, the purpose of which, in former times, was to cause the voice of the *Imam* to be reflected towards the back of the mosque, so that all of the worshippers could hear him. Since the advent of the microphone and the loudspeaker, it serves no real purpose, except to indicate the direction of the *Qiblah*.

his head when needed. What is the legal ruling in this matter? Also, is there any difference in the Islamic law between prayer in an *'Imamah* and prayer in a *Qalansuwah*[1] when one is acting as *Imam*? And what is the ruling on the different types of headgear worn when one is acting as *Imam*?

Muslim, Abu Dawud, An-Nasa'i, At-Tirmithi and Ibn Majah have narrated, on the authority of Ja'far bin 'Amr bin Huraith that he said: "I saw the Messenger of Allāh on he pulpit, wearing a black *'Imamah* and he let its two ends hang between his shoulders."[2]

At-Tirmithi narrated, on the authority of Nafi', from Ibn 'Umar that he said: "When the Messenger of Allāh ﷺ wore an *'Imamah*, he would let it hang down between his shoulders." Nafi' said: "And Ibn 'Umar used to let his *'Imamah* hang down between his shoulders." Because of this, many scholars regard the wearing of an *'Imamah*, with its ends hanging down to front or rear, to be highly recommended. Ibn Al-Qayyim mentions that the Prophet ﷺ sometimes used to wear an *'Imamah* over a *Qalansuwah* and sometimes without it, and sometimes, he would wear a *Qalansuwah* without an *'Imamah*. And there is room for accommodation in this matter, since it has not been reported authentically that the Prophet ﷺ ordered the wearing of it, nor did he always do so; and it is not a condition for the correctness of prayer, nor for the correctness of Imamate, according to the consensus of the scholars. And making it compulsory would be burdensome and cause difficulty in the religion; and whoever is too strict will find that his religion overcomes him. And through Allāh is attained success. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

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[1] *Qalansuwah*: A cap.

[2] Muslim no. 1359 and Abu Dawud no. 4077.

If an *Imam's* Recitation is Weak, should He resign? And what is the Ruling on repeating certain *Surahs* within the same Week?

Q 1. I am the *Imam* of a mosque in a certain area of Riyadh and the problem is that I am weak in the *Tajwid* [1] of recitation and I make a lot of mistakes. I have memorized by heart three sections of the Qur'an, in addition to some Verses from some other *Surahs*. I am fearful of my responsibility. Please inform me, should I continue as *Imam*, or resign?

A 1. You should work hard at memorizing whatever is easy for you of the Qur'an and rejoice at the goodness and succor from Allāh, the Almighty, the All-Powerful, if your intention is sincere and you try your best, according to the Words of Allāh, the Most Glorified:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرًا﴾

﴿And whosoever fears Allāh and keeps his duty to Him, He will make his matter easy for him.﴾[2]

And the words of the Prophet ﷺ:

«الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ»

«The one who excels at reciting the Qur'an will be with the honorable and obedient scribes (i.e. the angels) and the one who recites the Qur'an and stammers over it and it is difficult for him, he will have two rewards.»[3]

We do not advise you to resign; rather, we advise you to work

[1] *Tajwid*: Rules of Qur'anic recitation.

[2] *At-Talaq* 65:4.

[3] Muslim no. 798, Ibn Majah no. 3779 and Ahmad 6:97, 170, 266.

hard continuously and patiently persevere until you succeed in learning *Tajwid* of the Book of Allāh and in memorizing it all, or whatever Allāh makes easy for you. May Allāh grant you success and make your matter easy.

2. There are some worshippers in our mosque who do not attend the *Fajr* prayer, and I have advised them many times. Should I raise the matter with the Organization (for Ordering the Good and Forbidding the Evil) after this, or should I continue to advise them?

2. We council you to continue advising and visiting those who do not attend the prayer along with as many people as possible from among the congregation in order to advise them and explain to them the serious danger for them in not attending the congregational prayer and make clear to them that this is a characteristic of the hypocrites, so that hopefully, they may respond and be guided. It has been authentically reported from the Messenger of Allāh ﷺ that he said:

«أَثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا»

«The most difficult prayers for the hypocrites are the 'Isha' prayer and the Fajr prayer. If they knew the reward that was in them, they would come to them crawling.»[1]

And he ﷺ said:

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

«Whoever heard the call (to prayer) and did not answer it, there is no prayer for him, unless he has an excuse.»[2]

A blind man who had no one to guide him to the mosque asked his permission to pray in his house, but the Prophet ﷺ

[1] Al-Bukhari no. 657 and Muslim no. 651.

[2] Ibn Majah no. 793, Ad-Daraqutni 1 : 420 and Al-Hakim 1 :240.

said to him:

«هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟»

«Do you hear the call to prayer?»

He said: "Yes." The Prophet ﷺ said:

«فَأَجِبْ»

«Then answer it.»[1]

In another narration, he said:

«لَا أَجِدُ لَكَ رُخْصَةً»

«I do not find any license for you.»[2]

'Abdullah bin Mas'ud, one of the Companions of the Prophet ﷺ - and one of the most knowledgeable - said: "You have seen us, and no one leaves it except the hypocrite whose hypocrisy is known."[3] - that is, the congregational prayer. So it is an obligation upon every Muslim to guard it strictly in congregation and beware of not attending it; and it is incumbent upon the mosques' *Imams* to advise those who do not attend, and to remind them and warn them of Allāh's wrath and His punishment. If this advice has no effect, the matter of the absentees must be raised with the branch of the Organization in the area of the mosque, so that they may undertake the necessary measures in this matter, according to the information available to them. We ask Allāh that He grant success to all of the Muslims in whatever leads to their improvement and their being saved from Allāh's wrath and His punishment.

Q 3. Is it permissible to repeat a *Surah* from the Qur'an once in a week, or twice or three times? Please inform

[1] Muslim no. 653.

[2] Abu Dawud no. 552 and Ahmad 3:423.

[3] Abu Dawud no. 550 and Ibn Majah no. 777.

me, and may Allāh reward you.

A 3. It is permissible to repeat the same *Surah* in a week or in a day, and there is no defined limit for this. It is even permissible to repeat it in the two *Rak'ahs* after *Al-Fatihah* within one prayer; it has been authentically reported from the Prophet ﷺ that he recited:

﴿إِذَا زُلْزِلَتِ ٱلْأَرْضُ﴾

﴿*When the earth is shaken...*﴾(*Surah Az-Zalzalah*) in the first and second *Rak'ahs*.[1]

Ibn Baz

The Ruling on the Imamate of One Who is Unsure if He has broken Wind

Q I am afflicted with a chronic disease of the colon and it causes the emission of gas, especially during prayer. Because of its frequent occurrence, I have begun to sniff during prayer, and even when I smell an odor from any other source, I imagine that it is from me. What should I do during the prayer, should I perform ablution when this doubt occurs? Is it permissible for me to act as the *Imam*, when the worshippers do not find anyone who can recite well?

A Essentially, the state of purity remains (unless something occurs to invalidate it), so you should complete your prayer and pay no attention to the whispering (of Satan), until you know for sure that something has been emitted from you, either by hearing a sound, or smelling an odor. As the Prophet ﷺ said, when asked about a man who finds something (has been emitted from him) in the prayer:

[1] Abu Dawud no. 816.

«لَا يَنْصَرِفْ أَحَدُكُمْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا»

«He should not leave unless he hears a sound or smells an odor.»[1]

There is no objection in you leading the prayer, if you are the best of reciters present, so long as the breaking of wind is not continuous, but only affects you at times. And whenever the breaking of wind occurs, it invalidates the prayer, whether you are acting as *Imam*, being led in prayer or praying alone. And whenever the breaking of wind occurs while you are the *Imam*, you should appoint someone from among the congregation behind you to lead them in the rest of the prayer. We ask Allāh's protection for us and you.

Ibn Baz

The Ruling on the Imamate of One Whose Head is Uncovered

Q Is it permissible for an *Imam* to leave his head uncovered?

A The head is not *'Awrah* in prayer, or at any other time for men, whether they are of age or not; therefore, it is not compulsory to cover it in prayer or at any other time. However, covering the head with something suitable is customary and it does not conflict with the Islamic law, and from the point of view of beautifying oneself, it is preferred to cover the head in prayer, based upon the Words of Allāh:

﴿يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ﴾

﴿O sons of Adam! Take your adornment (by wearing your clean clothes) in every mosque.﴾[2]

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[1] Al-Bukhari no. 137 and Muslim no. 361.

[2] *Al-A'raf* 7:31.

And this is more so for the *Imam*.

The Permanent Committee

The Ruling on the Imamate of One Who shaves his Beard

Q Is there any authentic *Hadith* which proves that prayer behind one who shaves his beard is invalid?

A There is no authentic evidence to prove that prayer behind an *Imam* who shaves his beard is invalid, as far as we know.

The Permanent Committee

The Ruling on the Imamate of One Whose Leg is amputated

Q I am a man whose foot was amputated from below the ankle. Is it permissible for me to put myself forward as *Imam* for the worshippers when the *Imam* is absent, or not? And is it permissible for me to wipe over it when I make ablution for prayer?

A If the amputation does not prevent you from praying standing, there is no objection to your acting as *Imam* for the people, so long as you fulfill the other conditions required of an *Imam*.

As for wiping over the amputation, there is no objection to it, if something remains of the foot and you donned *Khuffs*[1] or socks which cover your feet, while you were in a state of purity. That period is for a day and a night for residents and for three days and three nights for travellers, as it has been reported thus in the authentic Sunnah from the Prophet ﷺ.

[1] *Khuffs* : Leather socks.

However, if the foot has been amputated above the ankle, then there is no wiping and no washing for it. Because what is above the ankles is not the place for washing or wiping. May Allāh replace goodness and restore your loss and grant you patience and reward.

Ibn Baz

The Ruling on the Imamate of the *Fasiq*, the Ignorant person, the Stupid person and the like

Q What is the ruling on prayer behind one who shaves his beard, or one who smokes, or an ignorant person, or a stupid person who does not know the Qur'an?

A As for the Imamate of one who smokes and one who shaves his beard, whether he is the regular *Imam* or not, if it is possible to pray behind another, then it is lawful to pray behind another. However, if this *Imam* is the regular *Imam* and it is possible to change him for another who has more right, then he should be appointed. But if it is not possible due to the absence of a better person, or because of the great divisions it might cause, then he should remain, in order to avoid the lesser benefit in favor of the greater benefit and to take on the lesser of two evils in order to avoid the greater. As for the Imamate of the ignorant person and the stupid person, it has been authentically reported in *Sahih Muslim*, on the authority of Abu Mas'ud Al-Badri, may Allāh be pleased with him, that the Prophet ﷺ said:

«يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِنًّا» وفي رواية: «سِلْمًا» «وَلَا يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلَا يَقْعُدْ فِي بَيْتِهِ عَلى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ»

«*The best reciter of the Book of Allāh should lead the people. If*

they are equal in recitation, then the most knowledgeable of them regarding the Sunnah should lead them. If they are equal in knowledge of the Sunnah, then the one who emigrated (to Al-Madinah) first. If they are the same in this, then the oldest of them.» And in another narration: «*who first accepted Islam.*» «*And a man may not lead another person in a prayer within the area of his (the latter's) authority, nor should he sit in his house when he is his guest without his permission.*»[1]

In light of this, it is not correct for an ignorant person, who is not good at reciting *Al-Fatihah* to act as *Imam*, unless he is leading other people like himself and there is no one else among them who deserves to be *Imam*.

The Permanent Committee

The Ruling on praying behind an *Imam* Who speaks ungrammatically

Q There is an *Imam* who speaks ungrammatically when reciting the Qur'an and sometimes adds or omits letters from Qur'anic Verses. What is the ruling on prayer behind him?

A If his ungrammatical speech does not change the meaning, there is no objection to prayer behind him, such as saying: "*Rabba*" or "*Rabbu*" in the Verse: "*Al-hamdu lillahi Rabbil-'alameen.* (All praise and thanks be to Allāh, the Lord of the worlds)."[2] Likewise, saying: "*Ar-Rahmana*" or "*Ar-Rahmanu*" and the like.

However, if it changes the meaning, then you should not pray behind him if he does not benefit from teaching or being corrected, such as reciting: "*Iyyaki*" instead of "*Iyyaka*" or

[1] Muslim no. 673.

[2] *Surah Al-Fatihah*: 1:2.

reciting: *"An'amti"* or *"An'amtu"* instead of *"An'amta"*. If he accepts learning and improves his recitation upon being corrected, his prayer and his recitation will be correct.

It is prescribed in all circumstances for the Muslim to teach his brother - in prayer and outside it - because the Muslim is the brother of the Muslim and he should guide him if he makes a mistake, teach him if he is ignorant and correct him if the Qur'an is difficult for him.

Ibn Baz

The *Imam* turning after Prayer

Q I prayed in the mosque and I did not catch the congregation, so I prayed with a second congregation and our *Imam* was not a Saudi. After the prayer, he sat for a long time and he did not turn (after the *Taslim*); instead, he remained facing the *Qiblah* after the *Taslim* - and I was in a hurry. Is it correct for me to leave when he did not turn towards us, or must we wait for him?

A The *Imam* is obliged to turn towards the worshippers after the *Taslim* and it is not permissible for him to prolong his sitting after it and before turning. It is incumbent upon the worshippers to wait for him and not to leave until he turns towards them. However, this (*Imam*) who prolonged his sitting after the *Taslim* before leaving made a mistake, and since waiting entailed hardship on the worshipper, he may stand before the *Imam* turns.

Ibn Jibreen

The Imamate of One Who smokes

Q Does a smoker have the right to lead the worshippers in prayer if he is better than them in recitation?

A Yes, it is permissible, if there is no one from among other than the corrupt ones who recites well and knows the rulings of prayer. However, if the *Imam* in question is the regular *Imam* in one of the mosques, then they should strive to find another to replace him, if he is determined to continue smoking. A ruling has already been issued by the Council in this matter, whose text is as follows:

"Whoever is an *Imam* for Friday prayers and congregational prayers, and he is a smoker or shaves his beard or commits any sin of disobedience, he must be advised and censured. If he does not accept the advice, he must be removed, if that is possible and it will not cause division. In that case, it is lawful to pray behind another from among the righteous people, in order to censure and rebuke him, if this does not cause division. If it is not possible to pray behind another, then it is lawful to pray behind him in order to benefit the congregation. If it is feared that praying behind another will cause division, they should pray behind him in order to prevent division and in order to confine themselves to the lesser of two evils, just as Ibn 'Umar and others prayed behind Al-Hajjaj bin Yusuf, who was one of the most unjust people, in order to maintain unity and avoid division and differing."

And through Allāh is attained success. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

The Silent Pause after *Al-Fatihah*

Q What is the ruling on the *Imam* pausing after reciting *Al-Fatihah*, in order that those being led in prayer may recite *Al-Fatihah*. And if the *Imam* does not make this pause, when should the one being led in prayer recite *Al-Fatihah*?

A There is no clear, authentic evidence which proves the lawfulness of the *Imam*'s pausing so that the worshippers

can recite *Al-Fatihah* in the audible prayers. As for the worshipper being led in prayer, it is lawful for him to recite it if the *Imam* pauses, based upon the Prophet's words:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

«*There is no prayer for the one who does not recite the Opening of the Book.*»[1]

And his words:

«لَعَلَّكُمْ تَقْرَؤُونَ خَلْفَ إِمَامِكُمْ»

«*Perhaps you recite behind your Imam?*»

They said: "Yes." He ﷺ said:

«لَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا»

«*Do not do so, except the Opening of the Book, for verily, there is no prayer for the one who does not recite it.*»[2]

These two *Hadiths* explain the Words of Allāh, the Almighty, the All-Powerful:

﴿وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿*So, when the Qur'an is recited, listen to it and be silent that you may receive mercy.*﴾[3]

The Prophet ﷺ also said:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَلَا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ فَأَنْصِتُوا»

«*The Imam was only placed in order to be followed, so do not contradict him; if he makes the Takbir, then you make the Takbir, and if he recites, then be silent.*»[4]

Ibn Baz

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[1] Al-Bukhari no. 756 and Muslim no. 394.

[2] Abu Dawud no. 823.

[3] *Al-A'raf* 7 :204.

[4] Muslim nos. 404 and 411.

The Ruling on the Imamate of One Who shaves his Beard

A man who shaves his beard led us in prayer; is our prayer behind him permissible or not?

If this shaver is the official regular *Imam*, then you should try to have him replaced with someone better; and you will find a suitable, righteous person to be appointed as *Imam* who is free from this sin. If he is the usual *Imam* in a government department or a school, who leads them in the *Zuhr* prayer during work time, then you should first advise him and warn him against this deed and rebuke him for what he does. If he insists upon it, then endeavor to find someone who is free from this sin, even though he may not be as good in recitation. However, if this *Imam* is only temporary, such as only one time, then there is no objection to the prayer behind him, if you find that he has put himself forward and you do not find anyone better than him, then the prayer is absolutely correct and is acceptable - Allāh willing - keeping in mind that it is the obligation to advise him, and every Muslim who commits this sin or any other sin. And Allāh knows best.

Ibn Jibreen

If the *Imam* speaks ungrammatically

If the *Imam* speaks ungrammatically when reciting *Al-Fatihah*, is the prayer of those praying behind him invalidated?

If the *Imam* recites *Al-Fatihah* ungrammatically, and the bad grammar alters the meaning, he must be alerted to this and informed. If he repeats his recitation correctly, then all praise and thanks be to Allāh, but if he does not, then it is not permissible to pray behind him.

It is incumbent upon those responsible for appointing the

Imam to remove him. And grammatical errors which change the meaning include reciting *"An'amta 'alaihim"* as *"An'amti"* or *"An'amtu"* or *"Iyyaka na'budu wa Iyyaka nasta'in"* as *"Iyyaki"*... As for grammatical errors which do not change the meaning, such as reciting *"Rabbal 'Alamin"* or *"Rabbul 'Alamin"* or *"Ar-Rahmana"* or *"Ar-Rahmanu"*, it does not impair the prayer.

Ibn Baz

The Ruling on the Imamate of One Who smokes and One Who uses *Qat*

All praise be to Allāh and may peace and blessings be upon His Messenger and his family and Companions, as for what follows:

The Permanent Committee for Religious Research and Legal Rulings read this question which was presented to His Excellency, the General Chief which was referred to them from the Secretariat General for the Organization of Higher Scholars, with the number [151/2] and its text is:

Q "It was time to pray and I found a congregation praying, so I approached in order to pray with them, but as I reached them, I saw that the *Imam* was one of those who smoke or use *Suwaikah Al-Musammah*, which is known in the southern area as *Shammah*, or the *Qat* [1] tree, or all of them mixed together. When I realized this, I left and prayed by myself. Some of the worshippers said that I was wrong. Was I wrong, and was it permissible to pray behind the like of such people, or was my prayer alone correct? I only did this as a result of personal judgment, although - all praise be to Allāh - I am not one who uses such things as these, and this is due to success granted by Allāh and from

[1] *Qat*: Catha edulis forskal (bot.), the leaves of which act as a stimulant when chewed.

His Bounty. Should such a person as this put himself forward to lead the people in prayer?"

The Committee answered as follows:

"Smoking is *Haram* and continual smoking and addiction to it is even more strongly forbidden, because it is from *Al-Khaba'ith*, about which Allāh, the Most High says:

﴿وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ﴾

﴿*And prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful things, deeds, beliefs, persons, foods etc.).*﴾[1]

(It is also forbidden) due to the harm which it causes, and the Prophet ﷺ said:

«لَا ضَرَرَ وَلَا ضِرَارَ»

«*Let there be no harm and no reciprocating harm.*»[2]

It is not permissible for one who smokes to act as *Imam* in prayer, unless it is to lead other smokers or those who do worse in prayer. However, you were wrong in leaving the prayer with him and praying alone, because performing the five prayers in congregation is obligatory, according to the evidences from the Qur'an and the Sunnah which prove this. What you should have done when you left the prayer because you realized that the *Imam* was a smoker or a user of some other such thing, was to find another congregation, in order to pray with them. If your circumstances did not permit you find another congregation, then you should have prayed with such an *Imam*, in order to guard the obligatory prayer in congregation, based upon the legal evidence which has been reported, which proves that prayer behind the sinners is correct. And may peace and blessings be upon our Prophet,

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[1] *Al-A'raf* 7:157.

[2] Ibn Majah nos. 2340, 2341, Ahmad 1:313 and Al-Bayhaqi 6:69, 70, 457, 10:13.

Muhammad and upon his family and Companions."

The Permanent Committee

Prayer behind an *Imam* Who is not Good in Recitation

Q What is the opinion of His Excellency, the Shaikh, regarding an *Imam* who is not good in Qur'anic recitation? Is prayer behind him permissible, bearing in mind that there is no one better than he in the village, except during holidays and vacations, when some learned people come to the village? But this *Imam* is permanent in this mosque and since there is a school for Qur'an memorization nearby, I have requested that he learn there, but he has not done so. I request clarification.

A If there is nothing ungrammatical in his recitation which would alter the meaning, then there is no objection to prayer behind him; for example, if he recited *"Al-hamda lillahi Rabbil-'alamin"*, or he said: *"Ar-Rahmanar-Rahim"*, or: *"Ar-Rahmanur-Rahim"*, it would not harm. However, if his recitation changes the meaning, then this must be pointed out to him and he must be taught and directed, until his recitation is correct. And if he makes a mistake when he is reciting, he must be corrected and he should be encouraged to enter the school for Qur'anic recitation and hopefully, his recitation will improve. And Allāh is the One Who is asked.

Ibn Baz

He prayed a Four-*Rak'ah* Prayer as Three

Q If the *Imam* is in doubt during the four *Rak'ah* prayer and he does not know if he has prayed three or four, then he makes the *Taslim*, after which some of the worshippers inform him that he has only prayed three, in such circumstances, should the *Imam* make the opening

Takbir for the fourth *Rak'ah*, or should he simply stand up and recite *Al-Fatihah* without *Takbir*? And when should he perform the prostration of forgetfulness, before or after the *Taslim*?

If the *Imam* or the solitary worshipper is in doubt regarding the four-*Rak'ah* prayer, as to whether he has prayed three or four, he must base his reckoning on what he is sure of, which is the lesser number, and consider that he has prayed three, then make up the fourth. Then he should perform the prostration of forgetfulness before making the *Taslim*, based upon the authentic narration from Abu Sa'id Al-Khudri, from the Prophet ﷺ, in which he said:

«إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ»

«If any of you is in doubt in his prayer, and he does not know how many Rak'ahs he has prayed, three or four, he must cast aside doubt and base his reckoning on what he is sure of, then perform two prostrations before making the Taslim. If he has prayed five, then his prayer will be an intercessor for him; and if he has prayed correctly, then it will repel Satan.»[1]

However, if he makes the *Taslim* after three *Rak'ahs*, then he is informed of this, he should stand up without *Takbir* and with the intention of praying, then pray the fourth, then sit for the *Tashahhud* and after completing the *Tashahhud*, sending prayers and blessings on the Prophet ﷺ and supplicating, he should make the *Taslim* and then perform two prostrations for forgetfulness and then make *Taslim* (again).

This is the best thing for every Muslim whose prayer is

[1] Muslim no. 571.

incomplete due to forgetfulness, based upon what has been reported from the Prophet ﷺ that he made the *Taslim* after two *Rak'ahs* at *Zuhr* or *'Asr* time, and Thul-Yadain brought it to his attention, so he stood up and completed the prayer, then made the *Taslim*, then performed the prostration of forgetfulness, then made the *Taslim* (again).

And it has been authentically reported from him ﷺ that he made the *Taslim* after three *Rak'ahs* in *'Asr*, and when he was made aware of this, he offered the fourth, then made the *Taslim*, then prostrated twice as the prostration of forgetfulness, then he made the *Taslim* (again).

Ibn Baz

The Ruling on One Who leads the People in Prayer without Ablution

Q A person led others in one of the obligatory prayers and when they had prayed and dispersed, he remembered that he had not performed ablution. So he repeated the prayer alone after making ablution. Is the prayer in these circumstances correct, or must he inform the worshippers? And if he does not know them, what should he do?

A The prayer of those being led is correct. As for the *Imam*, he should make ablution and repeat the prayer, based upon the words of the Prophet ﷺ:

«لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ»

«*Prayer is not accepted without purification.*»[1]

Ibn Baz

[1] Muslim no. 224.

If the *Imam* makes a Mistake in His Recitation

Q If the *Imam* makes a mistake in his recitation during the audible prayers, such as omitting a Verse or part of a Verse, or altering the words of a Verse by mistake... should he be corrected by the worshipper who is being led by him?

A If the *Imam* makes a mistake in his recitation, by omitting a Verse or by some grammatical error therein, it is prescribed for those behind him to correct him. If the mistake is in *Surah Al-Fatihah*, he must be corrected, because its recitation is a pillar of the prayer; unless the mistake does not change the meaning of the Verse, in which case, it is not obligatory to correct him, such as would be the case if he recited: "*Ar-Rahmana*" or "*Ar-Rahima*" or the like.

Ibn Baz

If the *Imam* makes a Mistake in Recitation and no One corrects Him

Q If the *Imam* recites what is easy for him in the prayer and then he forgot the words of a Verse... and no one among the worshippers was able to correct him, should he make the *Takbir* and end the *Rak'ah*, or should he recite another *Surah*?

A He is free to choose, if he wishes, he may make the *Takbir* and end the *Rak'ah*, or, if he prefers, he may recite a Verse or Verses from another *Surah* according to what the pure Sunnah requires of him in the prayer in which he is reciting - if it (i.e. the mistake) is in other than *Surah Al-Fatihah*.

As for *Al-Fatihah*, he must recite all of it, because its recitation is one of the pillars of prayer. And Allāh is the Granter of success.

Ibn Baz

The Imamate of One Who has Problems with Continual Leakage of Urine

Is it permissible for one who has incontinence of urine to lead the congregation in prayer? And is it permissible for him to wipe over his socks? And how is this accomplished?

It is not permissible for one who has incontinence of urine to lead the people in prayer, even others like himself, this is because purification is completely lost. But he is allowed to pray with the congregation in the mosque, if there is no fear that he will soil the mosque. He may wipe over his leather socks or thick socks.

Ibn Jibreen

THE PRAYER OF THE TRAVELLER

The Ruling on the Imamate of the Traveller

Is it permissible for the lone traveller to lead residents in prayer? And what should they do when he shortens his prayers and combines them?

If the traveller is competent to lead the prayers, it is permissible for him to act as *Imam* for residents. If the prayer is one which it is permitted for the traveller to shorten, and he does so, then when he finishes it, they should complete what he has shortened.

If he combines those prayers which it is permissible for him to combine, they should not combine them with him, as only he - and not they - has a license to do so, according to the authentic narration which states that when 'Umar, may Allāh be pleased with him, reached Makkah, he prayed two *Rak'ahs* with them and then he said: "O people of Makkah! Complete

your prayers, for we are travellers."[1]

The Permanent Committee

The Ruling on Combining the Prayers without Shortening Them

Q Is it permissible for the traveller to combine (prayers) without shortening them, or to shorten them without combining them?

A Yes, it is permissible to do so, but shortening them is better than completing them, because Allāh, the Most High loves us to accept the licenses which He grants to us, just as He loves that His Decrees be acted upon. So joining the prayers during travelling is better for the traveller, according to what we have mentioned.

The Permanent Committee

The Ruling on a Resident acting as *Imam* for the Traveller

Q Is it permissible for the traveller to be led in prayer by the resident? And is it permissible for him, after finishing the prayer, to combine with it the prayers which it is permissible for him to combine, either alone, or in a congregation of others like himself?

A Yes, it is permissible for the traveller to be led in prayer by the resident. Except that he is obliged to follow him in his prayer until he makes the *Taslim*; i.e. it is not permissible for him, while he is being led by a resident, to shorten a four- *Rak'ah* prayer. Rather, he is obliged to complete it, following his *Imam*.

This is in acordance with the narration of Ahmad, on the authority of Ibn 'Abbas, may Allāh be pleased with him, who

[1] Malik nos. 202 and 203.

was asked: "Why does the traveller offer two *Rak'ahs* if he praying alone, but four, if he is being led in prayer by a resident?" He replied: "That is the Sunnah." And in another narration: "That is the Sunnah of Abul-Qasim (i.e. the Prophet ﷺ." Ibn Hajar mentioned this *Hadith* in *At-Talkhis Al-Habir* and he made no criticism of it, saying: "The basis of it is in *Muslim* and *An-Nasa'i*.

So when he finishes his prayer, it is permissible for him to combine what he is licensed to combine, whether alone or in congregation with other travellers.

The Permanent Committee

The Prayer of the Traveller behind the Regular *Imam*

Q Is it better for travellers to perform the *Zuhr* prayer with the regular *Imam* in the mosque, then offer the *'Asr* prayer combined with it after that, or should they perform *Zuhr* and *'Asr* without waiting for the *Imam*?

A If there is no difficulty for them in waiting for the regular *Imam*, then it is better for them to pray with him in the mosque, because there is more reward in this prayer due to the larger number of worshippers and the waiting, which is a form of prayer. However, if this is difficult for them, then they are permitted to offer the *Zuhr* and *'Asr* prayers together, shortening them and without waiting for the regular *Imam*.

The Permanent Committee

The Ruling on Shortening the Prayers and Combining Them for Soldiers Who are Residents in Foreign Countries

Q Is it permissible for soldiers resident in foreign countries who are serving in the armed forces to

combine and shorten the prayers? And is it permissible for one who travels on a daily basis from the capital of that country to his place of work - the distance being a hundred and thirty kilometers - to combine and shorten his prayers during the trip, both coming and going?

If their residence is intended to be more than four days, then the *Mathhab* (of Imam Ahmad) holds that they must complete their prayers and they may not shorten them, because the license to shorten and combine the prayers is conditional upon the period of residence not being more than four days. However, if they are not resident, or they are only resident for four days or less, then they may combine and shorten their prayers, according to the most well known saying of the *Mathhab*.

As for the answer to the second part of the question, since their residence is in the capital of that country, it is not permissible for them to combine and shorten their prayers therein. However, if they leave it to go to their place of work, or any other place, whose distance is more than eighty kilometers, then they may avail themselves of the license of travel, which includes combining and shortening the prayers, until they return to their place of residence, so long as there is no intention to stay for more than four days - in that case, it is not permissible for them to combine and shorten the prayers.

The Permanent Committee

The Ruling on Shortening and Combining the Prayers for the Traveller when He is in the Middle of the City

If I was travelling, and I stayed in the country to which I had travelled for three or four days, or less, or more, and I entered the mosque at *Zuhr* time and prayed four *Rak'ahs* with the congregation, then stood alone and offered a shortened *'Asr* prayer, would this action of mine be

permissible? And is it permissible for me to shorten and combine the prayers alone in the house due to my status as a traveller, when I am in the middle of a city in which there are many mosques and I hear the *Athan*?

A If the traveller intends to stay in a country for more than four days, he must complete his prayers, according to the majority of the scholars. However, if the duration of the stay is for less than this, then shortening the prayers is better, but if he completes them, there is no sin upon him. If he is alone, he may not shorten his prayers, but must pray in congregation and complete them, according to the *Hadiths* which prove the obligation of praying in congregation, and it is authentically reported in the *Musnad* of Imam Ahmad and in *Sahih Muslim*, on the authority of Ibn 'Abbas, may Allāh be pleased with him, that the Sunnah for the traveller when he prays with a resident *Imam* is to pray four *Rak'ahs*; and the general meaning of the Prophet's words supports this:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَلَا تَخْتَلِفُوا عَلَيْهِ»

«The Imam is only placed to be followed, so do not contradict him.»[1]

Ibn Baz

Combining the Prayers when Travelling

Q Some people, if they travel for example, from Riyadh to Al-Kharj, that is, approximately eighty kilometers, combine the prayers while they are on the road. Is this action of theirs correct?

A Yes, it is permissible for the traveller to combine the prayers, or to offer them separately at their stated times. However, if he is staying somewhere, then it is better for him

[1] Al-Bukhari no. 722 and Muslim nos. 404, 411.

to offer every prayer separately, at its stated time, as this is what the Prophet ﷺ did in Mina and in the Farewell Pilgrimage.

Ibn Baz

One Who travels a Hundred Kilometers

Q When a person travels a hundred kilometers to another city, is it permissible for him to combine and shorten his prayers?

A If a person travels a hundred kilometers or thereabouts from his home town, he may act in accordance with the rulings on travelling, including shortening the prayers, combining two prayers, breaking his fast and wiping over his socks for three days, because this distance is considered travel. Likewise, if he travels eighty kilometers or thereabouts, it is also considered to be a distance which permits shortening of the prayers, according to the majority of the scholars.

Ibn Baz

May One Who travels for Two Years, shorten His Prayers?

Q A dispute took place between one of my Arab colleagues and I, regarding shortening the prayers while we were in America and might remain there for two years. I completed my prayers, as if I was in my homeland, while my colleague shortened his prayers, because he considered himself a traveller, even if the duration exceeded two years. We request clarification on the ruling of shortening the prayers with regard to our situation, with evidence.

A The rule is that the traveller is the one who is permitted to shorten the four-*Rak'ah* prayers, according to the

Words of Allāh, the Most High:

﴿وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ﴾

﴿And when you (Muslims) travel in the land, there is no sin on you if you shorten your prayer.﴾[1]

- and according to the words of Ya'la bin Umayyah, who said: "I said to 'Umar bin Al-Khattab, may Allāh be pleased with him:

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟﴾

﴿...there is no sin on you if you shorten your prayer if you fear that the disbelievers may put you in trial (attack you etc.).''﴾

He said: "I was surprised like you, so I asked the Messenger of Allāh ﷺ and he said:

«هِيَ صَدَقَةٌ تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ»

«It is a charity which Allāh has bestowed upon you, so accept the charity.»''[2]

One who remains in a place for four days and nights or less is considered a traveller, according to the authentic *Hadith* of Jabir and Ibn 'Abbas, may Allāh be pleased with him, which states that the Prophet ﷺ arrived in Makkah on the morning of the fourth of Thul-Hijjah for the Farewell Pilgrimage and he stayed there from the fourth to the seventh. Then he performed the *Fajr* prayer in Al-Abtah on the eighth day; and he shortened his prayers during these days, having made his intention to remain for this period, as is well known. So every person who travels and makes the intention to remain for a similar period to that during which the Prophet ﷺ remained, or less, may shorten his prayers; and every person who

[1] *An-Nisa'* 4:101.

[2] Muslim no. 686.

intended to stay longer than this should complete his prayers, because he does not fall under the ruling of the traveller.

As for one who remained resident during his journey for more than four days, without intending to do, rather, intending to travel as soon as he had finished his business, he is like one who takes up residence in the course of *Jihad* against an enemy, or who is detained by the authorities or by illness, for example, and whose intention is to resume his journey if his *Jihad* ends in victory or peace, or he is freed from the illness, enemy force or authority which detained him, or he finds his runaway slave or finishes his business etc.

In that case, he is considered a traveller and he may shorten the four-*Rak'ah* prayers, even if the period of residence is prolonged, because it has been authentically reported that the Prophet ﷺ remained in Makkah in the year of the fall of Makkah for nineteen days, shortening his prayer, and he remained in Tabuk for twenty days when fighting *Jihad* against the Christians and he and his Companions, may Allāh be pleased with them, shortened their prayers, because he had not made an intention to remain; in fact, his intention had been to travel as soon as he had attended to his affairs.

The Permanent Committee

A Resident Combining Two Prayers due to Study

Is it permissible for us to combine two prayers while residing in Al-Madinah when we have classes that it is not possible for us to leave, on the basis of the fact that the Prophet ﷺ combined two prayers without cause of travel, rain or illness, or must we leave the lesson and go out to the prayer?

You must perform the five compulsory prayers at their stated times, and classes are not considered an excuse for you to delay any of the prayers from the times stated by the

Messenger of Allāh ﷺ. As for the *Hadith* which you have indicated, the regular and well reported practice of the Messenger ﷺ contradicts it, therefore you must arrange your classes so that you can perform the prayers at their stated times.

The Permanent Committee

The Ruling on the *Hajj* Pilgrim Shortening the Prayer

Q What is the ruling on the *Hajj* pilgrim shortening his prayers during his stay for more than four days in Makkah?

A If the residence of the pilgrim in Makkah is for four days or less, then the Sunnah is for him to pray the four-*Rak'ah* prayers as two *Rak'ahs*, according to the action of the Prophet ﷺ in the Farewell Pilgrimage. However, if he intended to stay for more than four days, then it is better for him to pray them as four, which is the view of the majority of the scholars.

Ibn Baz

The Ruling on Shortening the Prayers in the Desert

Q We went in a group to the desert; is it permissible for us to shorten the prayers and combine them, or not?

A If the place in the desert to which you went is far enough from your place of residence to be considered travel, then there is no objection to shortening and joining the prayers, and shortening them is better than praying them in full. As for combining them, that is a license, so whoever wished to take it may do so, and whoever wished to leave it may do so. And it involves praying the *Zuhr* and *'Asr* prayers together and the *Maghrib* and *'Isha'* prayers together, but leaving it is better, if the traveller is a resident and is comfortable, because the Prophet ﷺ during his stay in Mina during the Farewell Pilgrimage shortened his prayers, but he did not combine

them; he only combined them in 'Arafat and Muzdalifah due to the need for that. And when the traveller intends to stay in any place for more than four days, it is better not to shorten the prayers, but to pray them as four *Rak'ahs* - and that is the saying of most of the scholars. But if the period of residence is for four days or less, then shortening them is better ... and Allāh is the Granter of success.

Ibn Baz

You must Make Up for those Prayers You left as soon as possible

Q I travelled outside the Kingdom to a country which does not follow the Islamic religion and I was strict in observing the prayers, but the timing is different from the timing in the Kingdom and so I missed many of the times because I did not know the direction of the *Qiblah* and the time (of prayer). Should I repeat the prayers for the times which I missed?

A Yes, you should make up for those prayers you left for this reason as quickly as possible. This is because it is not considered a valid excuse for leaving them, since it was possible for you to ascertain the approximate direction of the *Qiblah* or to use a device for determining the *Qiblah*. Likewise, you could have ascertained the time, using the calendar and you could have used your watch to know one time from another, or night from day and so on. Since you did not do so, then you must make up for those prayers immediately, in sequence, even if it takes an hour or two. And Allāh knows best.

Ibn Jibreen

If the Resident prays behind the Traveller

Q If a person goes on a journey and he wants to pray *Zuhr* in congregation, and he finds a person who has

already offered the *Zuhr* prayer, but he is a resident, may the resident pray with the traveller, and may he shorten the prayer with him, or should he pray it in full?

If a resident prays behind a traveller, seeking the reward of praying in congregation, and the resident has already performed the obligatory prayer, then he should pray the two-*Rak'ah* prayer of the traveller, because it will actually be a supererogatory prayer for him. However, if the resident offers an obligatory prayer behind the traveller, such as *Zuhr*, *'Asr* or *'Isha'*, then he should pray four *Rak'ahs*; in this case, he must complete his prayer after the traveller makes the *Taslim* after two *Rak'ahs*. But if the traveller offers a prayer behind the resident which is obligatory for both of them, then the traveller must complete four *Rak'ahs*, according to the most correct of two opinions held by the scholars. This is based upon what was narrated by Imam Ahmad and Imam Muslim - may Allāh have mercy on them both - which states that Ibn 'Abbas, may Allāh be pleased with him, was asked about the traveller offering four *Rak'ahs* behind the *Imam* and two *Rak'ahs* when praying with his fellow-travellers, and he said: "The Sunnah is like that." - and based upon the general meaning of the words of the Prophet ﷺ:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَلَا تَخْتَلِفُوا عَلَيْهِ»

«The Imam was placed there to be followed, so do not contradict him.»[1]

The Permanent Committee

The Fixed *Sunnah* Prayers during Travel

Is the requirement for offering the fixed *Sunnah* prayers removed during travel, and (if so) what is the evidence for this?

[1] Al-Bukhari no. 722 and Muslim nos. 404, 411.

A It is prescribed for one to leave the fixed *Sunnah* prayers during travel, except *Witr* and the *Sunnah* of *Fajr*. It has been authentically reported from the Prophet ﷺ in the *Hadith* of Ibn 'Umar and others, that the Prophet would not pray the fixed *Sunnah* prayers while travelling, except *Witr* and the *Sunnah* of *Fajr*.

As for the supererogatory prayers, they are prescribed during travel and while one is resident, and likewise the prayers for whose performance there is a reason, such as the *Sunnah* of *Wudhu'*, *Tawaf*, *Adh-Dhuha*, and *Tahajjud* prayer at night, based upon *Hadiths* which have been narrated to that effect. And Allāh is the Granter of success.

Ibn Baz

Prayer on an Airplane

Q If I was travelling by plane and the time came to pray, is it permissible to pray on the plane or not?

A If the time comes to pray and the plane is still in the air, the scholars are agreed upon the obligation to offer it at its stated time, if one is able to do so, performing the bowing and the prostration and facing the *Qiblah*, based upon the saying of the Allāh, the Most High:

﴿فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ﴾

﴿So keep your duty to Allāh and fear Him as much as you can.﴾[1]

And the Prophet ﷺ said:

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

«If I order you to do something, then do it, as much as you

[1] *At-Taghabun* 64:16.

are able.»[1]

However, if it is known that the plane will land before the time for the prayer elapses, leaving enough time for its performance, or the prayer is one which may be combined with another, such as *Zuhr* and *'Asr*, or *Maghrib* and *'Isha'*, and it is known that the plane will land before the expiry of the time for the second of them, leaving enough time to perform, then according to the majority of the scholars, it is still allowed to offer them on the plane, due to the order to perform them when the time for them begins, according to one's ability, as we have said. And through Allāh is attained success.

The Permanent Committee

The Licenses of Travel

What are the licenses of travel?

The licenses of travel are four:

1. Offering the four-*Rak'ah* prayers as two.

2. Breaking one's fast during Ramadhan.

3. Wiping over the *Khuffs* for three days and three nights, starting from the time of the first wiping.

4. Nullification of the need to offer the fixed *Sunnah* prayers of *Zuhr*, *Maghrib* and *'Isha'*. As for the fixed *Sunnah* of *Fajr* and the supererogatory prayers, they remain prescribed and preferred.

So the traveller should offer night prayer, the fixed *Sunnah* of *Fajr*, the two *Rak'ahs* of *Adh-Dhuha*, and the *Sunnah* of *Wudhu'*, the two *Rak'ahs* of salutation upon entering the mosque, the

[1] Muslim no. 1337 and Ahmad 2:2, 508.

two *Rak'ahs* upon returning from a journey, because it a part of the *Sunnah* for a person to offer two *Rak'ahs* in the House of Allāh (the mosque) before entering his home. Likewise the rest of the supererogatory prayers are still prescribed for the traveller, with the exception of what I mentioned earlier, and they are: the fixed *Sunan* of *Zuhr*, *Maghrib* and *'Isha'*, because the Prophet ﷺ used to offer these three regular *Sunnah* prayers.

Ibn 'Uthaimin

Praying on an Airplane

Q Is it permissible to pray on an airplane if the time for prayer comes and it is still in the air?

A It is permissible to pray on an airplane, if it is feared that the time for it will elapse, such as the rising of the sun before the *Fajr* prayer, or its setting before the *'Asr* prayer. If there is a place in which to perform the prayer standing, bowing and prostrating, as if one were on the ground, then one should do so. If one does not find a place, then one may pray in the seat, even by inclining his head, making the prostration lower than the bowing. If the prayer is one which may be combined with the one that follows it, such as *Maghrib* or *Zuhr*, then he should delay it, even if the time for the second prayer arrives, until the plane lands, then he should offer them together. However, if he fears that the time for both of the prayers will expire, such as when the sunset occurs before he has prayed *Zuhr* and *'Asr*, or the light of dawn comes before he has prayed *Maghrib* and *'Isha'*, it is not permissible to delay them and he should pray them by inclining his head or the like, as mentioned (above).

Ibn Jibreen

Is the Trip from Riyadh to Al-Kharj classified as Travel?

Q While travelling between Ar-Riyadh and Al-Kharj, can the *Maghrib* and *'Isha'* prayers be combined, the distance between these two cities being about 80 kilometers?

A Leaving Riyadh to go to Al-Kharj is travel, without any doubt, because the distance is great and because they are two cities, each one separate from the other. However if the journey is to fulfill some need and then return on the same day, then it would appear that this does not constitute travel, because no preparations are made for the journey (i.e. such as packing etc.). Many people go in response to an invitation, or to attend a wedding or the like and they return - and the people do not consider this to be travel. As for those who link travel to the distance covered, they only consider it to be travel if it is more than eighty-three kilometers, so that would be travel according to them, even if a person returned at once.

Ibn 'Uthaimin

The Distance which must be travelled in order to shorten the Prayers

Q What is the minimum distance which must be travelled in order to shorten the obligatory prayers?

A The distance which must be travelled in order to shorten the prayers is undefined, as in the Words of Allāh, the Most High:

﴿وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟﴾

﴿And when you (Muslims) travel in the land, there is no sin

on you if you shorten your prayer if you fear that the disbelievers may attack you.﴾[1]

The word "travel" is mentioned without defining any distance, long or short. Based upon this, the prayer may be shortened in any trip which is considered travel, according to some scholars, basing their opinion on the fact that the word "travel" is undefined in the Book (of Allāh) and the Sunnah. A number of scholars hold the view that travel is defined as lasting for two complete days, that being equivalent to approximately eighty kilometers. But the most correct opinion is the former, which is that there is no defined distance; rather, whatever is considered by the people to be travel.

The Permanent Committee

The Ruling on Shortening and Combining the Prayers in the City before Starting on the Journey

Q Is it permissible for the traveller to perform two prayers at one time and shorten them, when he is in his hometown and has not yet departed?

A It is not permissible for the traveller to shorten his prayers in his hometown until he leaves it, because Allāh, the Most High says:

﴿وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ﴾

﴾*And when you (Muslims) travel in the land, there is no sin on you if you shorten your prayer.*﴾[2]

He (Allāh) says:

﴿وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ﴾

[1] *An-Nisa'* 4:101.

[2] *An-Nisa'*4:101.

﴿*When you travel in the land.*﴾

And he is not travelling in the land until he leaves the city. As for combining the prayers, if he fears that he will not be able to catch the second prayer on the journey, then there is no sin on him if he combines them, advancing the second prayer and performing it with the first, even if he is still at home. If he does not fear this, then it is not permissible for him to combine them, because he is still in his hometown and has not begun his journey.

Ibn 'Uthaimin

The Ruling on Combining the Prayers due to Studying

Sometimes I combine the *'Asr* prayer and the *Maghrib* prayer, in fact, most times; and the reason for this is because of foreign studies, I mean that I am studying in Britain and there is no place to perform ablution, nor any place to pray in the University where I am studying. Is it permissible for me to pray *'Asr* with *Maghrib*? Or is it permissible for me to delay offering the *'Asr* prayer by about an hour and a half?

It is not permissible to combine two prayers without a valid excuse, such as continuous rain, uninterrupted travel, serious knowledge and the like. As for combining the prayers without an excuse, it is not permissible; and only the *Zuhr* and *'Asr* prayers and the *Maghrib* and *'Isha'* prayers can be prayed at one time, advancing the second to the time of the first or delaying the first till the time of the second. It is not permissible to delay a prayer from its appointed time without a valid excuse, and the *'Asr* prayer must be prayed early, as it is stated in a *Hadith* that whoever misses the *'Asr* prayer, it is as if he had lost his family and his wealth.

Since the questioner has stated that there is nowhere in his place of work where he can perform the ablution or the prayer, he must pray as soon as he leaves, when the license is

withdrawn; and he must hasten to pray before the sun sets, so whenever he can pray before that, he must do so immediately. And Allāh is the Granter of success.

Ibn Jibreen

Is it Permissible for a Traveller to combine his Prayers when He reaches Al-Madinah?

Q Is it permissible for a traveller, when he reaches Al-Madinah, and he is not a resident there - for example, his stay there is for treatment or some other thing, lasting two or three days - to combine and shorten his prayers, or not?

A If a traveller reaches Al-Madinah and he wishes to stay there for some purpose, then he returns, he is a traveller. A woman shortens her prayers, but does not combine them, although if she does so, there is no objection to it. The man performs his prayers in congregation and so he must complete them; but if he misses the congregational prayer, he should pray two *Rak'ahs*, whether the duration of the stay is long or short, even if he remained for a month, two months, five months or more - so long as his stay is for a particular purpose, and when he has accomplished it, he returns to his country.

Ibn 'Uthaimin

Is a Person Who is sent Abroad, allowed to shorten and Combine the Prayers?

Q Is it permissible for me to combine and shorten my prayers while I am studying in Britain, and is it permissible to combine and shorten them in Ramadhan in these circumstances?

A It is permissible for the traveller to combine his prayers, if he is still on the road and it is difficult for him to stop

and pray, then he may stop at the time of either one of them (i.e. *Zuhr* or *'Asr* and *Maghrib* or *'Isha'*) and pray them together - either at the time of the first prayer or the time of the second.

However, if he has stopped and is staying somewhere, then he should not combine them, but should pray each of them at its stated time, either in full, or shortening them, if it is permissible for him to do so.

And it is only permissible for the traveller who is packed to travel to shorten his prayers, even though he may stop in the countryside for some need, and though he may stop within the precincts of a town, in a pavilion or a tent, while waiting to finish some urgent work, then he moves on. But if he stops in the center of a town and dismounts from his riding beast (or gets out of his car), and he has all of his needs, including all necessities and all luxuries, then it is not permissible for him in such circumstances to shorten his prayers, nor to break his fast during Ramadhan, since he cannot be described as a traveller and there is no difference between him and the residents of the city and there is no difficulty or discomfort for him in praying in full or in fasting.

Ibn Jibreen

THE PRAYER OF THE SICK PERSON

How should the Sick Person pray?

1. The sick person must perform the obligatory prayers standing, even if bending or leaning against a wall or a stick.

2. If he is unable to stand, then he may pray sitting, and it is better for him to sit cross-legged during the standing and bowing positions.

3. If he is unable to pray sitting, then he should pray on his

side, facing the *Qiblah*, and the right side is better. If he is unable to face the *Qiblah*, he may pray in whichever direction he is facing and his prayer will be correct and he does not have to repeat it.

4. If he is unable to pray on his side, then he may pray on his back, with his feet facing towards the *Qiblah*, and it is better for him to raise his head a little, in order to face the *Qiblah*. If he is unable to direct his feet towards the *Qiblah*, then he may pray in whichever direction he is facing and he does not have to repeat his prayer.

5. The sick person must bow and prostrate in prayer, but if he is unable to, he may indicate them by inclining his head, making the prostration lower than the bowing. If he is able bow but not to prostrate, then he may bow at the time of bowing and incline his head at the time of prostration. If he is able to prostrate, but not to bow, then he may prostrate at the time of prostration and incline his head at the time of bowing.

6. If he is unable to incline his head in bowing and prostration, he may indicate with his eyes, closing them a little for bowing and closing them more tightly for the prostration. As for indicating with the finger, as some invalids do, it is not correct, and I know of no basis for it in the Book (of Allāh) or the Sunnah or the sayings of the scholars.

7. If he is unable to incline his head or indicate with his eyes, he may pray with his heart, making the *Takbir*, reciting and intending the bowing and the prostration in his heart - and every person will have what he intended.

8. The sick person must offer each prayer at its stated time and do every obligation he is capable of. If it is difficult for him to perform every prayer at its stated time, then he may combine the *Zuhr* and *'Asr* prayers and the *Maghrib* and *'Isha'* prayers, either by advancing the *'Asr* prayer to the time of the *Zuhr* prayer and the *'Isha'* prayer to the time of the *Maghrib* prayer, or by delaying the *Zuhr* prayer to the time of the *'Asr*

prayer and the *Maghrib* prayer to the time of the *'Isha'* prayer - whichever is easier for him. As for the *Fajr* prayer, it may neither be combined with the prayer before it, nor the prayer after it.

Ibn 'Uthaimin

She cannot stand, so may She sit?

Q There is a woman who is an invalid - she has a fracture and a slipped disc in her back, and a plaster cast has been placed on her back, so she cannot pray properly, standing as one normally does, and she prayed while sitting for a month, bowing slightly. Is her prayer correct, or not?

A Yes, her prayer is correct, since she is unable to stand; and standing is an obligation in the obligatory prayers when one is able to do so. So if she is unable to do so, because of the slipped disc in her back, she may pray sitting. If she is able to stand by holding onto a stick or by leaning against a wall, then she must pray standing. Based upon this, the previous prayers of this woman were correct, as she was unable to stand. The Prophet ﷺ said to 'Imran bin Husain:

«صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَمْ تَسْتَطِعْ فَعَلَىٰ جَنْبٍ»

«Pray standing; but if you are not able to, then sitting, and if you are unable to do this, then on your side.»[1]

Ibn 'Uthaimin

If a Sick Person misses a Number of Obligatory Prayers, how may He Make them Up?

Q There is a sick person who underwent a surgical operation, and after it, he missed a number of

[1] Al-Bukhari no. 1117 and Ahmad 4:426.

obligatory prayers; should he pray all of them together after he recovers, or should he pray them at their time? That is, should he pray the *Fajr* prayer that he missed along with the current one, and *Zuhr* with *Zuhr* etc.?

He must pray them together, at one time, because when the Prophet ﷺ missed the *'Asr* prayer during the battle of the Trench, he prayed it before *Maghrib*; and when a person misses some obligatory prayers, he must offer them together and not delay them.

Ibn 'Uthaimin

THE FRIDAY PRAYER AND THE TWO *'EID* PRAYERS

The Supplication during the Friday Sermon

The *Imam* who delivers the sermon in our mosque always ends the second sermon by saying: "I ask Allāh's forgiveness for me and for you and all of the Muslims." And sometimes, he says: "I ask Allāh for me and for you *Al-Firdaws Al-A'la*," and this is the best supplication, because the Messenger ﷺ said:

«وَحَوْلَهَا نُدَنْدِنُ»

«*This is what we were talking about.*»"

But some of the worshippers say: "This is a great day and we are in the right time to have our supplications answered, so we want a long supplication which suits the prevailing circumstances, such as, the supplication for rain at the time it is needed, or supplication for help for the Muslims and those in charge of their affairs by following the truth, or supplication against the enemies of Islam, that they be divided and their ranks destroyed and other such fitting supplications."

But the *Khatib* said: "The Messenger ﷺ did not practice such supplications as these, whatever they might be, neither did the caliphs and the Companions, nor those who came after them. And I follow their way."

This has caused some of the worshippers to leave this mosque and travel to a mosque which is far from their homes, because its *Imam* closes his sermon with many supplications, to which they respond: *"Ameen"*. And they have no cause for abandoning the mosque which is near to them, except that the *Imam* does not practice this supplication. What is the ruling of the religion and what is your advice, and who is correct?

The supplication of the *Imam* in his sermon for the Muslims is lawful and the Prophet ﷺ used to do this. But the *Imam* should not adhere to one particular supplication, rather, he should vary it, according to circumstances. As for its length or brevity, that should be according to need. And the Prophet ﷺ used to repeat his supplications three times sometimes, and sometimes he would repeat them twice. Therefore, the Sunnah for the *Khatib* is to pursue what the Prophet ﷺ used to do in his sermons and supplications. And through Allāh is attained success. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

It is not a Condition that the One Who delivers Sermon on Friday should be the *Imam*

Is it a condition that the one who delivers the sermon on Friday be the *Imam*?

The majority of the scholars hold that it is not a condition that the *Khatib* be the *Imam* who leads them in prayer, because nothing has been reported to this effect. The

Malikis disagree on this, saying that it is a condition that the one who gives the sermon on Friday be the one who leads them in prayer, basing their argument on the fact that the sermon is inextricably linked to the prayer and therefore, it is not permissible to divide them between two *Imams* without a valid excuse. And through Allāh is attained success.

The Permanent Committee

If the *Khatib* becomes ill during the Friday *Khutbah*, and He misses the Prayer

Q The *Imam* of a people was delivering the sermon to them on Friday, then he became ill during the second *Khutbah*, so he descended after completing the sermon and was unable to stand due to the severity of the illness which had afflicted him. After the prayer was over, he recovered from the illness that had stricken him. Should he then make up for the Friday prayer, or *Zuhr*, since he was aware of the time and it had not elapsed?

A Whoever did not catch one *Rak'ah* of the prayer with the *Imam*, should pray it as *Zuhr*, based upon the words of the Prophet ﷺ:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ فَقَدْ أَدْرَكَ الصَّلَاةَ»

«Whoever caught a Rak'ah of prayer with the Imam has caught the prayer.»[1]

This was narrated by Al-Athram ... and this person did not pray with the *Imam* at all, so he should offer it as *Zuhr*.

Ibn Baz

[1] Ibn Majah no. 1123.

The Ruling on answering the One Who sneezes while the *Imam* is delivering the Sermon

Q What is the ruling on answering the one who sneezes while the *Imam* is delivering the sermon on Friday?

A It is not lawful, as it is obligatory to be silent, so just as a person who sneezes is not answered during the prayer, neither is he answered during the *Khutbah*. And Allāh is the Granter of success.

Ibn Baz

Some of the Innovations of the Friday Prayer

The Permanent Committee for Religious Research and Legal Rulings read the following letter which was addressed to His Excellency, the General Director and whose text was as follows:

Q Allāh, the Most High says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

﴿But no, by your Lord, they can have no faith until they make you (O Muhammad ﷺ) judge in all disputes between them and find in themselves no resistance against your decisions and accept (them) with full submission.﴾[1]

Khalid: There must be religious chanting before the *Athan* of *Zuhr* on Fridays.

'Umar: No, rather, recitation of the Qur'an through the loudspeaker is more loved by Allāh than that.

Khalid: The recitation of *As-Samadiyyah*[2] before the start

[1] *An-Nisa'* 4:65.

[2] *As-Samadiyyah*: *Surah Al-Ikhlas*.

of the *Khutbah* and religious chanting is obligatory and highly preferred.

'Umar: That has not been prescribed by Allāh, nor by His Messenger ﷺ and it is not obligatory. In fact, it is obligatory to be silent until the *Imam* ascends the pulpit and the *Athan* is made.

Khalid: Religious instruction following the Friday prayer is something highly preferred and there is no objection to it.

'Umar: This has not been reported from the mouth of the Messenger of Allāh ﷺ nor from his Companions, may Allāh be pleased with them, and they did not do it during their lifetimes.

Khalid: Praying two *Rak'ahs* before the Friday prayer is obligatory and it is a Sunnah.

'Umar: The Messenger of Allāh ﷺ did not pray it and neither did his Companions, may Allāh be pleased with them.

Khalid: The *Mu'aththin* sending blessings upon the Messenger of Allāh ﷺ after the *Athan* is something highly preferred and there is no objection to it.

'Umar: No, it is not permissible, and it was not done by the Messenger of Allāh ﷺ, nor was it done by his Companions, may Allāh be pleased with them.

It is requested that you provide the correct answer in writing, in accordance with the ruling of the Islamic law. May Allāh reward you with the best reward.

First of all, *Nasheed*[1] prior to the *Athan* for Friday prayer has not been confirmed as lawful; rather, it is an innovation. And Friday should not be singled out for the recitation of the Qur'an through the loudspeaker, or otherwise

[1] *Nasheed*: Religious chanting.

- neither before the *Athan*, nor after the prayer - and its recitation is not an Islamic feature of Friday; rather, its recitation is prescribed every day, so making it particular for Fridays is an innovation. The confirmed Sunnah is to confine oneself to the *Athan* for it.

Secondly, recitation of *As-Samadiyyah* or anything else from the Qur'an or remembrance before the start of the *Khutbah* is not obligatory; in fact, it is an innovation, and it has been authentically reported from the Prophet ﷺ that he said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«Whoever innovated in this matter (i.e. this religion) of ours will have it rejected.»[1]

Thirdly, there is no sin in holding a lesson or lessons in circles of learning on Fridays, as there is no evidence to forbid it after prayer.

Fourthly, There is no Sunnah prayer before the Friday prayer, because this has not been authentically reported from the Prophet ﷺ, neither has it been reported from his Companions, may Allāh be pleased with them. But it is lawful for the one who comes to the Friday prayer to pray whatever supererogatory prayers are easy for him, until the *Khatib* ascends the pulpit. And whoever enters after the *Khatib* has ascended the pulpit, it is only prescribed for him to pray *Tahiyyatul-Masjid*.

Fifthly, Sending prayers on the Prophet ﷺ is encouraged in the Islamic law and its reward is great, and it is a Sunnah after the *Athan*; but the *Mu'aththin* should send prayers on him after the *Athan* quietly, not aloud. It is an innovation for the *Mu'aththin* to do so upon completing the *Athan*. As for the one who hears the *Athan*, it is a Sunnah for him to repeat it and to send prayers on the Prophet ﷺ after the *Mu'aththin* completes the

[1] Al-Bukhari no. 2697 and Muslim no. 1718.

Athan, and he should ask Allāh to grant intercession to His Prophet ﷺ, saying:

«اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُودًا الَّذِي وَعَدْتَّهُ»

«O Allāh! Lord of this complete supplication, and of the established prayer, grant Muhammad intercession and the most virtuous place and raise him to the praiseworthy station which You have promised him.»[1]

The Permanent Committee

Is it Permissible for a Woman to attend the Friday prayer?

Q What is the ruling on a woman offering the Friday prayer? And should it be before or after the men's prayer, or with them?

A Friday prayer is not obligatory for a woman, but if a woman offers the Friday prayer with the *Imam*, then her prayer is accepted and she does not need to perform the *Zuhr* prayer. But if she prays in her house, she must offer the *Zuhr* prayer of four *Rak'ahs* and that is after the time for it begins, i.e. after the sun begins to descend. And through Allāh is attained success. And may peace be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

One Who missed the Friday Prayer should pray *Zuhr*

Q If I do not pray the Friday prayer in congregation in the mosque, should I pray it in the house as two

[1] Al-Bukhari nos. 614 and 4719.

Rak'ahs, with the intention of the Friday prayer, or should I pray it as four *Rak'ahs*, with the intention of *Zuhr*?

A Whoever did not attend the Friday prayer with the Muslims due to some lawful reason, such as illness or the like, or some other reasons, should pray the *Zuhr* prayer. Likewise, a woman prays the *Zuhr* prayer and so does the traveller and those living in the desert, as is proved by the Sunnah, and it is the opinion of the majority of the scholars, and no consideration should be paid to those who deviate from them.

Ibn Baz

If One Man gave the Sermon and Another Man led the Prayer

Q Is it permissible for the *Imam* to be other than the one who delivered the Friday sermon, bearing in mind that the *Imam* is a reciter of the Qur'an who excels in recitation and the *Khatib* is not a reciter like the *Imam*?

A The Sunnah is for the one who delivered the *Khutbah* to lead the prayer, as this was the continuous practice of the Prophet ﷺ and the righteous caliphs, may Allāh be pleased with them, continued this practice after him. Each of them, during his rule, after delivering the sermon, would lead the people in prayer himself. And the Prophet ﷺ said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

«*Pray as you have seen me praying.*»[1]

And he also said:

«عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ بَعْدِي»

[1] Al-Bukhari no. 631.

«*You must follow my Sunnah and the Sunnah of the righteous caliphs who come after me.*»[1]

However, if one man delivers the *Khutbah* and another leads the prayer for some reason, then it is permissible and the prayer is correct. If it is done without a reason, then it is in contradiction to the Sunnah, but the prayer is correct, according to the most authoritative of two opinions held by the scholars.

The Permanent Committee

The First *Athan* on Friday is not an Innovation

Q Is the first *Athan* on Friday an innovation?

A It has been authentically reported from the Prophet ﷺ that he said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

«*You must follow my Sunnah and the Sunnah of the righteous caliphs who come after me. Hold fast to it by your molar teeth.*»[2]

At first, the call to prayer on Friday used to be when the *Imam* sat upon the pulpit during the time of the Prophet ﷺ and the times of Abu Bakr and 'Umar, may Allāh be pleased with them both.

Then in the time of the caliphate of 'Uthman, when the number of people had greatly increased, he ordered that the first *Athan* be called on Friday. It is not an innovation now, as we were ordered to follow the Sunnah of the Well-Guided Caliphs. The basis for this may be found in what was narrated

[1] Ahmad 4:126 and 127.

[2] Ahmad 4:126 and 127.

by Al-Bukhari, An-Nasa'i, At-Tirmidhi, Ibn Majah and Abu Dawud - and the wording is his - on the authority of Ibn Shihab, who said: "As-Sa'ib bin Yazid informed me that at first, the *Athan* used to be when the *Imam* sat upon the pulpit on Friday, during the times of the Prophet ﷺ and Abu Bakr and 'Umar, may Allāh be pleased with them both. Then during the caliphate of 'Uthman, when the number of people had increased greatly, 'Uthman ordered a third *Athan* to be called on Friday and it was called in *Az-Zawra'*[1] and the matter continued thus."[2]

In his explanation of *Sahih Al-Bukhari*, Al-Qastalani commented regarding this *Hadith*, that the call to prayer which 'Uthman added was at the start of the time for the prayer and it was called a third *Athan*, due to the fact that it was in addition to the *Athan* which was between the arrival of the *Imam* and the *Iqamah* for the prayer. The *Iqamah* was termed an *Athan* because they are both announcements (of prayer time). This *Athan*, which was implemented when the number of Muslims increased, was added by 'Uthman as a result of his *Ijtihad*, and the rest of the Companions, may Allāh be pleased with them, approved of it by their silence and by not criticizing it, so there was a consensus through silence. And through Allāh is attained success.

The Permanent Committee

Are Farmers outside the City obliged to attend the Friday Prayer?

Q Some people leave the city to work on a farm and they remain there for the duration of the work every year, for a period of not less than two months and not exceeding four months; and it is difficult for them to return to the city

[1] *Az-Zawra'*: A place in the market of Al-Madinah.

[2] Al-Bukhari nos. 912, 913, 915, 916 and Abu Dawud no. 1087.

in order to perform the Friday prayer during this time. Is the Friday prayer an obligation upon them, or is it permissible for them, or is it not allowed for them to perform it in their place of work, and are they required to return to the city, in spite of the difficulty, or are they not required to perform it, like the traveller? And (if so,) what is the period of time during which they are relieved of the obligation of performing the Friday prayer while they are staying in their place of work?

If there are local residents in the farms in which they work, then they must offer the Friday prayer with those residents. And they may either offer the Friday prayer with them, or they may pray with others who are able to perform it, based upon the general meaning of the evidences which prove that one must pray it and that one must strive for it.

And if those who work in these farms can hear the *Athan* for Friday prayer from their village or another village near their farms, they must strive to attend it with the Muslim congregation, based upon the generality of Allāh's Words:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾

﴿O you who believe! When the call is proclaimed for the Salah (prayer) on Friday (Jumu'ah prayer), hasten to the remembrance of Allāh [Jumu'ah religious talk (Khutbah) and Salah (prayer)].﴾[1]

If there are no resident people in these farms and they do not hear the *Athan* for Friday prayer from the villages around their farms, then they are not obliged to perform the Friday prayer and they should offer the *Zuhr* prayer in congregation, because in the time of the Prophet ﷺ, there were tribes and farms around Al-Madinah and he did not order those in them to

[1] *Al-Jumu'ah* 62 :9 .

come to the Friday prayer; if he had done so, it would have been transmitted. This proves that it is not obligatory upon them, due to the hardship it would entail.

The Permanent Committee

When the *'Eid* falls on Friday

Q Two *'Eids* fell on one day: Friday and *'Eid Al-Adhha*. In this case, what should be done? Should we pray *Zuhr* if we don't offer the Friday prayer, or is there no requirement for it if we do not perform the Friday prayer?

A Whoever prayed the *'Eid* prayer on Friday, it is permitted for him not to attend the Friday prayer on that day, except for the *Imam*, for he is obliged to perform it for whoever wishes to attend it - be they from among those who attended the *'Eid* prayer, or those who did not attend it. If no one attends the Friday prayer, he is relieved of its obligation and he should offer the *Zuhr* prayer. In saying this, the scholars cite as evidence the narration of Abu Dawud in his *Sunan*, on the authority of Iyyas bin Abi Ramlah Ash-Shami, who said: I witnessed Mu'awiyah bin Abi Sufyan, may Allāh be pleased with him, asking Zaid bin Arqam: "Did you witness two *'Eids* falling on the same day with the Messenger of Allāh ﷺ?" He said: "Yes." He asked: "And what did he do?" He replied: "He offered the *'Eid* prayer, then he gave permission for those who wished to, to perform the Friday prayer, saying:

«مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ»

«*Whoever wants to pray, then let him pray.*»"[1]

Also cited as evidence is the narration of Abu Dawud in his *Sunan*, on the authority of Abu Hurairah, may Allāh be pleased with him, from the Messenger of Allāh ﷺ, which states that he said:

[1] Abu Dawud no. 1070.

«قَدِ اجْتَمَعَ فِي يَوْمِكُمْ هٰذَا عِيدَانِ، فَمَنْ شَاءَ أَجْزَأَهُ مِنَ الْجُمُعَةِ، وَإِنَّا مُجَمِّعُونَ»

«Two 'Eids have fallen on this day, so whoever wished, it will suffice him instead of the Friday prayer; and we are offering the Friday prayer.»[1]

This proves that it is allowed on Fridays for those who have attended the *'Eed* prayer not to perform the Friday prayer, but that the *Imam* is not excused, because he ﷺ said:

«وَإِنَّا مُجَمِّعُونَ»

«And we are offering the Friday prayer.»

Also cited as evidence is the narration of Muslim, on the authority of An-Nu'man bin Bashir, may Allāh be pleased with him, who stated that the Prophet ﷺ used to recite *Surah Al-A'la* and *Surah Al-Ghashiyah* in the *'Eid* prayers and the Friday prayers; and he might have prayed both of them one day and recited them in both of the prayers."[2]

So whoever does not attend the Friday prayer from among those who have prayed the *'Eid* prayer, he must pray it as *Zuhr*, in accordance with the evidences which prove that it is obligatory to offer the *Zuhr* prayer for those who do not attend the Friday prayer. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

Whoever missed the Friday Prayer, should pray it as a *Zuhr* Prayer of Four *Rak'ahs*

Q Should a person pray two *Rak'ahs* if he missed the Friday prayer?

[1] Abu Dawud no. 1074.

[2] Muslim no. 878.

The majority of the scholars of *Fiqh* hold that whoever missed the Friday prayer must pray it as *Zuhr*, consisting of four *Rak'ahs* in congregation, if that is possible. If not, he should offer the *Zuhr* prayer alone. This is the correct view, according to the authentic *Hadith* of Jabir bin 'Abdullah, may Allāh be pleased with him, which states that when the Prophet ﷺ delivered the sermon to the people during the Farewell Pilgrimage in 'Arafat - and his standing on 'Arafat was on a Friday - the *Mu'aththin* called the *Athan* and the Prophet ﷺ stood up and led his Companions, may Allāh be pleased with them, in the *Zuhr* prayer. Then the *Mu'aththin* called the *Iqamah* for the *'Asr* prayer and the Prophet ﷺ led them in the *'Asr* prayer, and he did not offer any prayer in between them. And there are other evidences which confirm this. And may peace and blessings be upon our Prophet and upon his family.

The Permanent Committee

The Traveller is not obliged to offer the Friday Prayer

If a man missed the Friday prayer while on a journey, should he pray the two *Rak'ahs* as Friday prayer, or pray four *Rak'ahs* as *Zuhr*?

The majority of the scholars hold that what he missed praying in congregation of the Friday prayer, he must pray as *Zuhr*. If he is a traveller who is entitled to shorten his prayers, then he may pray two *Rak'ahs* with the intention of *Zuhr*, reciting quietly therein. If he is a resident, then he must offer a four *Rak'ah* prayer, with the intention of *Zuhr*, reciting quietly therein. Some scholars disagreed with this, but the correct opinion is that held by the majority, because in the Farewell Pilgrimage, the Prophet ﷺ stood at 'Arafah on a Friday and led the people in the *Zuhr* prayer and he did not lead them in the Friday prayer. Also, he ﷺ did not order those living in the desert to perform the Friday prayer. And may peace and blessings be upon our Prophet, Muhammad.

The Permanent Committee

He lives Abroad and He has not attended the Friday Prayer for Two Years

Q He says that he is studying abroad in the United States and they do not have any mosques and so he has not attended the Friday prayer for two years. What is the ruling?

A One who is studying abroad falls into the category of a resident, so he must offer the Friday prayer, if he finds a congregation of residents. So if you are three or more in number, then you must offer the Friday prayer in a house, a park or any other place. One of you should make the *Athan* and the most knowledgeable of you in the Qur'an should deliver the sermon and lead you in prayer, according to the Words of Allāh, the Most High:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾

﴿O you who believe! When the call is proclaimed for the Salah (prayer) on Friday (Jumu'ah prayer), hasten to the remembrance of Allāh [Jumu'ah religious talk (Khutbah) and Salah (prayer)].﴾[1]

The Prophet ﷺ did not specify a minimum number of worshippers in the Friday prayer, although it is known from his Sunnah and from the consensus of the scholars that it is not established unless there is a congregation. And in the establishment of the Friday prayer are many benefits for those who establish it and for the Muslims in general.

The Permanent Committee

The Ruling on going out on an Excursion on a Friday

Q What is the ruling on some people going out for an excursion to the desert or the seaside on a Friday, due

[1] *Al-Jumu'ah* 62 :9.

to the fact that they have no time to make the trip except on Fridays?

If it is possible for them to offer the Friday prayer during their trip, and they attend and perform the prayer, then there is no sin upon them. But if their trip necessitates them missing the Friday prayer, then it is not permissible for them, as it will cause them to lose an obligatory act of worship.

The Permanent Committee

What is the *Sunnah* after the Friday Prayer?

How did the Messenger of Allāh ﷺ and his Companions, may Allāh be pleased with them, used to end the Friday prayer? (I say:) Did the Messenger of Allāh ﷺ pray two *Rak'ahs* after it, or not? (What is the ruling on performing supererogatory prayers after it?)

A similar question to this was previously submitted to the Permanent Committee and it was answered by the following *Fatwa*:

It has been authentically reported from the Messenger of Allāh ﷺ in the *Hadith* of Abu Hurairah, may Allāh be pleased with him, that he said: "The Messenger of Allāh ﷺ said:

«إِذَا صَلَّى أَحَدُكُمُ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا»

«*If any of you performs the Friday prayer, then he should offer four Rak'ahs* after it.»[1]

It is reported on the authority of Ibn 'Umar, may Allāh be pleased with him, that: "The Prophet ﷺ did not pray after the Friday prayer until he had left, then he would offer two *Rak'ahs* in his house."[2]

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[1] Muslim no. 881.

[2] Muslim no. 882.

The *Hadith* which proves the legality of praying four *Rak'ahs* and the *Hadith* which proves the legality of praying two *Rak'ahs* are reconciled by saying that one who prays in the mosque should offer four *Rak'ahs*, while one who prays in his house should offer two *Rak'ahs*. There is another way of reconciling these two *Hadiths*, which is to say that the minimum regular *Sunnah* following the Friday prayer is two *Rak'ahs* and the maximum is four, whether they are performed in the house or in the mosque.

The Permanent Committee

The Ruling on habitually reciting *Surah As-Sajdah* and *Surah Al-Insan* in the *Fajr* Prayer on Fridays

Q Is it permissible to habitually recite *Surah As-Sajdah* and *Surah Al-Insan* in the *Fajr* prayer every Friday?

A It is prescribed to recite *Surah As-Sajdah* and *Surah Ad-Dahr* (i.e. *Al-Insan*) in the *Fajr* prayer on Fridays, and there is no objection to one habitually doing so. However, if it is feared that some of the people will think that it is obligatory to do so, then it is lawful for him (i.e. the *Imam*) not to recite it sometimes.

The Permanent Committee

The Friday Prayer is Obligatory with the Righteous *Imam* and the Sinner

Q What is the ruling on a people who do not perform the Friday prayer, with the excuse that it is not correct except behind a just *Imam*?

A Allāh, the Most Glorified has made the performance of the Friday prayer obligatory upon the Muslims who are resident, whether they be in large cities or in villages. Scholars have disagreed as to the minimum number of people required

in order to establish the Friday prayer and there are many different sayings in this regard, but the most authoritative of them is that it should be established if there are three or more people. This is because there is no evidence that it is a condition that there should be more than this and they are in agreement that it is not a condition for its acceptance that there be more than this, just as they agree that it is not a condition for its acceptance that the *Imam* be a just person, nor free from sin.

In fact, it is an obligation to establish it with a righteous man and a sinner, so long as he is a Muslim, whose sins do not take him outside the pale of Islam. Thus, it is clear that a group of people who do not establish the Friday prayer, except on condition that the *Imam* be just or free from sin, are guilty of innovating in the religion that which Allāh has not permitted and have imposed a condition which has no basis in the pure Islamic law.

Some scholars held the view that the Friday prayer need not be established in small villages, and that it need only be established in towns where there is a large central mosque; but this saying is weak and it has no evidence in the pure Islamic law. This opinion has been reported in the authority of 'Ali bin Abi Talib, may Allāh be pleased with him, but it is not authentic; and the Friday prayer was established when the first Muslims migrated to Al-Madinah and it was not a city containing a central mosque at that time; it was only considered a village - then the Prophet ﷺ established the prayer when he arrived there and he continued to do so until he died - peace and blessings of Allāh be upon him.

It was also established in Bahrain in a village known as Juwatha during his lifetime ﷺ and the scholars did not criticize this. In brief, we may say that it is obligatory to establish the Friday prayer in villages and cities, in accordance with the legal evidences from the Book (of Allāh) and the Sunnah and in order to achieve the great benefits which the people get from

it, such as being warned (against sin), being reminded (of Allāh), learning that which benefits them and informs them and makes them cooperate in righteousness and piety and other such great benefits.

Ibn Baz

Whoever caught less than a *Rak'ah* of the Friday Prayer has missed it

Q On Friday, I went late to the mosque and caught only the *Tahiyyat* from its beginning and after the *Imam* made the *Taslim*, I stood up and completed what I had missed of the prayer? Was this prayer of mine complete and correct?

A Whoever caught less than a *Rak'ah* of the Friday prayer has missed the Friday prayer and he must perform a *Zuhr* prayer of four *Rak'ahs*. If he joins them in what remains of the prayer, that is, after the bowing in the second *Rak'ah*, he should join them with the intention that it is the *Zuhr* prayer, if the time for it - which is when the sun begins to set from its zenith - has already begun. If he does join the prayer with the intention of praying the Friday prayer, and he only made up two *Rak'ahs*, then there is no prayer for him, and the ruling is that he should repeat it as *Zuhr* prayer. And Allāh knows best.

Ibn Jibreen

The Hour when Supplication is answered and the Recitation of *Surah Al-Kahf* on Friday

Q Is there any superiority in reciting *Surah Al-Kahf* on Friday? And it correct that the hour when supplication is answered is on Friday between the first and second *Athan*?

A A *Hadith* has been narrated concerning the virtue of reciting *Surah Al-Kahf* on Friday, which was mentioned

by Ibn Kathir in the beginning of his *Tafsir* of it, but there is some weakness in it. Many of the scholars of *Fiqh* have recommended its recitation and mentioned it in their books. As for the hour when supplication is answered on Friday, it has been authentically reported in the *Hadiths* that it is the last hour after *'Asr* and it has also been reported that it is at the time of the Friday prayer, from the time when the *Imam* sits at the pulpit, until the end of the prayer. There are many other sayings concerning it - but the best thing for the Muslim to do is to strive to make supplications throughout the whole day, in the hope that he will catch it.

Ibn Jibreen

Taking a Bath on Friday is a Highly Recommended *Sunnah*

Is taking a bath on Friday compulsory or preferred?

Taking a bath on Friday is a highly recommended Sunnah, according to the authentic *Hadiths* which have been narrated from the Prophet ﷺ, including his words:

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ وَأَنْ يَسْتَاكَ وَيَتَطَيَّبَ»

«Taking a bath on Friday is obligatory for every adult male, and he should use the Siwak and perfume himself.»[1]

And his words:

«مَنِ اغْتَسَلَ ثُمَّ أَتَى الْجُمُعَةَ فَصَلَّى مَا قُدِّرَ لَهُ ثُمَّ أَنْصَتَ حَتَّى يَفْرُغَ الْإِمَامُ مِنْ خُطْبَتِهِ ثُمَّ يُصَلِّي مَعَهُ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى وَفَضْلُ ثَلَاثَةِ أَيَّامٍ»

[1] Al-Bukhari no.880 and Muslim no. 846.

«Whoever took a bath on Friday, then went to the Friday prayer and prayed what was written for him, then remained silent until the Imam finishes his sermon, then prays with him, will have all his sins since the previous Friday, plus three days forgiven.»[1]

And in another narration of his (i.e. Muslim's):

«مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا»

«Whoever performed Wudhu' and performed it well, then went to the Friday prayer, listened to the sermon, keeping silent the while, will have all his sins since the previous Friday forgiven, in addition to three days extra, and whoever (so much as) touched a stone has invalidated (his prayer)»[2]

Along with many other such *Hadiths*. As for his words:

«وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ»

«...obligatory for every adult male.»

It means, according to the majority of scholars that it is recommended, as the Arabs say: "the *'Iddah* is a debt and your right is an obligation upon me." What proves this is that the Prophet ﷺ contented himself with *Wudhu'*, according to some of the *Hadiths*, and likewise, using perfume and the *Siwak*, wearing one's best clothes and going early to the Friday prayer - all of these things are from the *Sunan* which are recommended, and none of them are obligatory.

Ibn Baz

The Recitation of *Surah Al-Kahf* on Friday

Q Is the recitation of *Surah Al-Kahf* during the day and the night on Friday a recommended act?

[1] Muslim no. 857.

[2] Muslim no. 857.

There are *Hadiths* attributed to the Prophet ﷺ to that effect, each of them strengthening the other, which prove the legality of reciting *Surah Al-Kahf* on Friday.

Ibn Baz

The Ruling on Friday Prayer for One Who is considered a Traveller

Are we obliged to offer the Friday prayer in Spain, bearing in mind that there is no mosque there and that we came to this country to study?

The scholars have written that it is not obligatory for you nor those like you to perform the Friday prayer; indeed it is questionable whether it would be correct if you offered it.

You are only required to perform the *Zuhr* prayer, because you are similar to travellers and those who live in the desert, and the Friday prayer is only incumbent upon residents. The proof for this is that the Prophet ﷺ did not order travellers or those who live in the desert to offer it, and he did not do it when he was travelling - peace and blessings of Allāh be upon him - nor did his Companions, may Allāh be pleased with them.

It has been confirmed in the authentic *Hadiths* that in his Farewell Pilgrimage, the Prophet ﷺ offered the *Zuhr* prayer in 'Arafat on Friday and he did not perform the Friday prayer, nor did he order the pilgrims to do so, because they were classified as travellers. I know of no difference of opinion among the scholars of Islam on this question - all praise and thanks be to Allāh, except some very rare exceptions among some of the *Tabi'in*, which may not be depended upon.

However, if some people from among the permanent residents of the country are found who are performing the Friday prayer, then it is prescribed for you and those like you among the temporary residents of the country who are there for study or business or the like to pray with them, in order to get the

reward of the Friday prayer.

Ibn Baz

It is Obligatory to be Silent during the *Khutbah*

Q What is the ruling on one who speaks while the *Imam* is delivering the sermon on Friday, when the words are not of his desire, such as when a friend greets him with salutations of peace, or there are children next to him who are talking and he tells them to be quiet?

A It is obligatory to be silent during the *Khutbah* on Friday, in order to listen to the *Khatib* and attend to the *Khutbah* and it is forbidden to speak at this time, even if it be ordering the good, because the Prophet ﷺ said:

«إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ»

«If you said: "Be silent" to your companion on Friday, while the Imam is delivering the sermon, you have invalidated (your prayer).»[1]

Likewise, it is forbidden to flatten the earth or the carpet, because it has been reported in a *Hadith*:

«وَمَنْ مَسَّ الْحَصَىٰ فَقَدْ لَغَا»

«Whoever (so much as) touched a stone has invalidated (his prayer).»[2]

The *Imam* is exempt from this, for it is permissible for him to address those present and it is permissible for any of them to address the *Imam* in case of need. Other than this, it is forbidden. So if anyone greets you with salutations of peace, then reply to him with a sign. Likewise, silencing children and

[1] Al-Bukhari no. 934 and Muslim no. 851.

[2] Muslim no. 851.

others should be done without speaking. If a person speaks and he is ignorant, then he is excused, but if he insists upon it even though he knows the punishment for doing so, then he is guilty of error, but he is not required to repeat the prayer. And Allāh knows best.

Ibn Jibreen

Reciting the Qur'an through Loudspeakers before the Friday Prayer

Q In some mosques in many parts of the Muslim world, Verses from the Noble Qur'an are recited through the loudspeakers before the Friday prayer; what is the ruling on this?

A We do not know of any basis for this, either in the Book (of Allāh), or the Sunnah, or the actions of the Companions, or the righteous *Salaf* - may Allāh be pleased with all of them. Performed in the above-mentioned manner, it is considered innovatory which should be abandoned, because it is an innovation, and it may distract those who are praying and those who are reciting the Qur'an from their prayer and recitation. And Allāh, the Most Glorified, Most High knows best. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

Ibn Baz

He caught the Prayer while the *Imam* was in the *Tashahhud*

Q If I entered the mosque while the *Imam* was praying the Friday prayer and he was sitting for the *Tashahhud*, should I pray it as the Friday prayer, or as the *Zuhr* prayer?

A If the latecomer does not catch anything of the Friday prayer except the prostration and the *Tashahhud*, then he should offer the *Zuhr* prayer and not the Friday prayer, because prayer is only caught by catching a *Rak'ah*, according

to the words of the Prophet ﷺ:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ»

«Whoever caught a Rak'ah of the prayer has caught the prayer.»[1]

And his words:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ فَلْيُضِفْ إِلَيْهَا أُخْرَىٰ وَقَدْ تَمَّتْ صَلَاتُهُ»

«Whoever caught a Rak'ah of the Friday prayer should add another to it, and his prayer will be complete.»[2]

Thus, it is clear from these two *Hadiths* that whoever did not catch a *Rak'ah* of the Friday prayer has missed the prayer and should pray it as *Zuhr*. And Allāh is the Granter of success.

Ibn Baz

The Ruling on Translating the *Khutbah* into Languages other than Arabic

Q A difference of opinion has occurred between us regarding the permissibility of translating the Friday *Khutbah* into our national language; some of us consider it to be permissible, while others regard it as forbidden. What is the legal ruling on this? Inform us and may Allāh bless you.

A The scholars - may Allāh have mercy on them - have disagreed regarding the permissibility of translating the sermons from the pulpit on Fridays and on the two *'Eids* into other languages.

A number of them have forbidden it, desiring to preserve the Arabic language and to follow the path of the Messenger ﷺ and his Companions, may Allāh be pleased with them, in the

[1] Muslim no. 607.

[2] Ad-Darimi 2:10, 11 and 13.

non-Arabic speaking countries and others, and to encourage the people to learn Arabic and take care in it.

Other scholars held that it is permissible to translate the *Khutbahs* into other languages, if all of those being lectured, or most of them do not know Arabic. Bearing in mind its meaning, on account of which, Allāh ordained the *Khutbah*, is to make the people understand the laws Allāh prescribed for them, and His prohibition of certain acts of disobedience, and to guide them to good manners and praiseworthy attributes, and to warn them against deviating from them.

There is no doubt that consideration to the meaning is more important than consideration to the wording, especially if those being addressed pay no attention to Arabic and the words of the *Khatib* do not cause them to vie with one another to learn Arabic or to take care in it. In that case the purpose of the *Khutbah* has not been achieved and that which was desired by maintaining the Arabic language has not been attained. In that case, it is clear to anyone who considers the matter that the view that it is permissible to translate the *Khutbah* into languages which are known and understood by the congregation is more fitting and more correct and more deserving to be followed, especially if not translating it leads to dispute and argument, for there is no doubt that translating it in these particular circumstances will ensure that its objectives are achieved and remove the causes of evil. If there are those among the congregation who understand Arabic, then it is prescribed for the *Khatib* to combine the two languages, speaking first in Arabic and then repeating it in the other language which the rest of them understand. In this way, both objectives will be achieved and all harm will be avoided and discord between the congregation will cease.

There are many proofs from the pure Islamic law for this, such as the ones previously mentioned; and the objective of the *Khutbah* is to benefit the congregation and to remind them of the Truth of Allāh, to call them to (worship of) Him and to

warn them against that which He has forbidden and this will not be achieved except in their language. Also, Allāh only sent the Messengers (peace be upon them all) speaking in the tongues of their peoples, to tell them what Allāh, the Most Glorified required of them in their languages, as He, the Almighty, the All-Powerful says:

﴿وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوۡمِهِۦ لِيُبَيِّنَ لَهُمۡ﴾

﴿And We sent not a Messenger except with the language of his people, in order that he might make (the message) clear to them.﴾[1]

And He, the Almighty, the All-Powerful said:

﴿كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ لِتُخۡرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِ رَبِّهِمۡ إِلَىٰ صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ﴾

﴿(This is) a Book which We have revealed unto you (O Muhammad), in order that you might lead mankind out of the darkness (of disbelief and polytheism) into the light (of belief in the Oneness of Allāh and Islamic monotheism) by their Lord's leave, to the path of the Almighty, the Owner of all praise.﴾[2]

And how would it be possible to deliver them out of the darkness and into the light, if they did not understand what Allāh requires of them? Thus, it is clear that translation is essential in order to show to them what is required of them and to make clear to them the Truth of Allāh, the Most Glorified, if it is not possible for them to learn and take care of his language. This is why the Messenger of Allāh ﷺ ordered Zaid bin Thabit, may Allāh be pleased with him, to learn the language of the Jews, in order to write to them in it and so that the evidence be established against them and so that he might

[1] *Ibrahim* 14:4.

[2] *Ibrahim* 14:1.

read any letters received from them and explain their meaning to the Prophet ﷺ. Also, when the Companions, may Allāh be pleased with them, went to war against the non-Arabs of Persia and Rome, they did not fight them until they had called them to Islam, through the medium of translators. When they liberated the non-Arab lands, they called the people to Allāh in the Arabic language and they ordered the people to learn it; and those of them who did not understand it, they called upon them in the language they understood, and explained what was required of them, so that the judgement upon them was established and there remained no excuse for them. And there is no doubt that this method is essential, especially in these recent times, when Islam is unknown, and each people holds firmly to its language, then translation is essential and the propagator of Islam cannot function without it.

I ask Allāh that He grants success to the Muslims - wherever they may be - in understanding His Religion and in holding firm to His Law and in following it, and that He reform those in authority and help His Religion and humiliate His enemies. Verily, He is Most Magnanimous, Most Generous.

Ibn Baz

The Ruling on praying *Tahiyyatul-Masjid* during the *Khutbah*

Q A disagreement took place between some of the worshippers and myself over praying two *Rak'ahs* upon entering the mosque while the *Imam* is delivering the sermon. I request a ruling from His Eminence, the Shaikh regarding this matter. Is it permissible or not, bearing in mind that those worshippers are followers of the *Mathhab* of Imam Malik (Malikis).

A The Sunnah upon entering the mosque is to pray two *Rak'ahs*, as a salutation to the mosque (*Tahiyyatul-*

Masjid), even if the *Imam* is delivering the *Khutbah*, based upon the words of the Prophet ﷺ:

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّىٰ يُصَلِّيَ رَكْعَتَيْنِ»

«If any of you enters the mosque, he should not sit until he has prayed two Rak'ahs.»[1]

Narrated by Al-Bukhari and Muslim in the two *Sahihs*. And Muslim narrated on the authority of Jabir, may Allāh be pleased with him, that the Prophet ﷺ said:

«إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَلْيُصَلِّ رَكْعَتَيْنِ وَلْيَتَجَوَّزْ فِيهِمَا»

«If any of you came (to the mosque) on Friday and the Imam was delivering the sermon, he should pray two Rak'ahs, making them light (i.e. short).»[2]

This is a clear evidence in the matter and it is not permissible for anyone to dispute it, based upon the saying of some person, whoever he may be. It is likely that this Sunnah did not reach Imam Malik, if it be authentically reported from him that he forbade the praying of two *Rak'ahs* at the time of the *Khutbah*. And when a Sunnah is authentically attributed to the Messenger of Allāh ﷺ, it is not permissible for any person to dispute it based upon the saying of any person, whoever he may be, because Allāh, the Almighty, the All-Powerful says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

﴿O you who believe! Obey Allāh and obey the Messenger and those of you (Muslims) who are in authority. (And) if

[1] Al-Bukhari no. 1163 and Muslim no.714.

[2] Muslim no. 875.

you differ in anything, refer it to Allāh and His Messenger, if you believe in Allāh and the Last Day. That is better and more suitable for final determination.﴾[1]

And He, the Most Glorified says:

﴿وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ﴾

﴾*And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge).*﴿[2]

It is well known that the judgement of the Messenger ﷺ is from the Judgement of Allāh, the Almighty, the All-Powerful, according to the Words of Him, the Most Glorified:

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ﴾

﴾*He who obeys the Messenger (Muhammad ﷺ) has indeed obeyed Allāh.*﴿[3]

And Allāh is the Granter of success.

Ibn Baz

Is it a Condition for the Friday Prayer that Forty persons should attend?

Q I have read in some books that one of the conditions for establishing the Friday prayer is that there be forty persons present upon whom the Friday prayer is an obligation. And previously, in the magazine *Ad-Da'wah*, a ruling from His Eminence the Shaikh has been published which states that it may be established if there are two present with the *Imam*. How can we reconcile these two views?

[1] *An-Nisa'* 4:59.

[2] *Ash-Shura* 42:10.

[3] *An-Nisa'* 4:80.

Making the presence of forty people a condition for the establishment of the Friday prayer is a saying of some of the scholars, including Imam Ahmad bin Hanbal - may Allāh have mercy on him - but the most authoritative saying is that it is permissible with less than forty - and the least number is three, as was made clear in the ruling mentioned by the questioner ... since there is no proof that forty are required. The *Hadith* which states that forty are required is weak, as was shown by Al-Hafiz Ibn Hajar in *Bulugh Al-Maram*.

Ibn Baz

Also regarding the Number

What is the smallest number of persons necessary for the Friday prayer and the giving the sermon?

There is much difference of opinion in this matter among the scholars, but the most correct saying is that the minimum is three: The *Imam* and two others with him. So if there are three free, resident men in a village who are obligated to pray, they should establish the Friday prayer and not pray *Zuhr*, because the evidences for the lawfulness of the Friday prayer and its obligation include them and any greater number.

Ibn Baz

The Two Sermons of the *'Eid* Prayers are a *Sunnah* and the *Imam* should sit between them

In the *Khutbah* of the two *'Eid* prayers, is there any sitting between the two sermons?

The two sermons of the *'Eid* prayers are a Sunnah and they are after the *'Eid* prayer, according to the narrations of An-Nasa'i, Ibn Majah and Abu Dawud, on the authority of 'Ata', from 'Abdullah bin As-Sa'ib, may Allāh be pleased with

him, who said: I attended the *'Eid* prayer with the Prophet ﷺ and after completing the prayer, he said:

«إِنَّا نَخْطُبُ فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطبَةِ فَلْيَجْلِسْ وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ»

«We will deliver a Khutbah, so whoever wants to sit for the Khutbah, let him sit for it and whoever wishes to go, let him go.»[1]

Ash-Shawkani - may Allāh have mercy on him - said in *Nail Al-Awtar*: "In it is evidence that the *Khutbah* is a Sunnah, for if it were obligatory, it would be obligatory to sit for it."

And it is prescribed for the one who delivers the *Khutbah* in *'Eid* to divide it into two by sitting in between them for a short while, in analogy with the two *Khutbahs* in the Friday prayer, and in accordance with the narration of Ash-Shafi'i - may Allāh have mercy on him - on the authority of 'Ubaidullah bin 'Abdullah bin 'Utbah, may Allāh be pleased with him, who said: "The Sunnah is for the *Imam* to deliver the *Khutbah* in the two *'Eids* in two parts, dividing them by sitting between them."

Some of the scholars held the view that there is only one *Khutbah* for the two *'Eid* prayers, because the authentic *Hadiths* reported from the Messenger of Allāh ﷺ only mention one *Khutbah*. And Allāh knows best. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

[1] Abu Dawud no. 1155.

The Ruling on performing the *'Eid* Prayers in the Desert and while Travelling

Q I went to the countryside once and it happened that the day of *'Eid Al-Adhha* came, and I saw the people, men and women, rushing to the graveyard in order to visit the graves ... and it alarmed me on the morning of that *'Eid*, to see all of those who had come to stand up and pray in the graveyard ... and a middle-aged man went forward and led them all in prayer, except me, for I stood where I was in a state of confusion and consternation at what I had witnessed and I did not offer that prayer with them, which they called the *'Eid* prayer. My question is, what is the Islamic ruling on this prayer, bearing in mind the fact that the people in the countryside - those whom I mentioned - have no mosque or any central mosque ... they live in tents, separated from each other.

Note: When I say that they prayed in the graveyard, I mean that they prayed next to it, far away from the graves.

A The *'Eid* prayer is only performed in towns and villages, and it is not prescribed to perform it in the desert or while travelling. This is how the Sunnah has come to us from the Messenger of Allāh ﷺ, and it has neither been recorded from him, nor from his Companions, may Allāh be pleased with them, that they performed the *'Eid* prayer on journeys or in the desert. And the Prophet ﷺ performed the Farewell Pilgrimage and he did not offer the Friday prayer in 'Arafat, and it was on a Friday. Nor did he offer the *'Eid* prayer in Mina.

And in following the Prophet ﷺ and his Companions, may Allāh be pleased with them, is every goodness and happiness. And Allāh is the Granter of success.

Ibn Baz

The Friday Prayer is not required when One is in a state of Fear

Q A guard over the property of a company during the time of the Friday prayer fears that the property may be stolen if he goes to the Friday prayer. Is he relieved of the responsibility of performing it?

A It would appear that he is relieved of the responsibility of offering it, if the fear is real and it is not possible to safeguard the property inside locked inaccessible buildings which would protect it and there are thieves and pilferers around who do not pray the Friday prayer who take advantage of the absence of others to remove property and steal whatever they find unguarded. However, if this fear is imaginary, then the obligation to perform the Friday prayer is not removed from anyone. But if the fear is genuine, and none remains with the property except one, or however many are sufficient, he or they should offer the *Zuhr* prayer after those who are on guard with them return. And Allāh knows best.

Ibn Jibreen

It is not an Excuse for abandoning the Friday Prayer

Q My foot was injured in an accident and when I go to the Friday prayer in the mosque, I cannot bend my leg, which I believe causes annoyance to the other worshippers. Is it permissible for me to perform it with my family at home?

A The legal texts show that the Friday prayer is an obligation upon every Muslim man, when its conditions are met. And he is not relieved of the responsibility for it, unless one of those conditions is not met. And since the questioner confirms that he actually offers the prayer in the mosque, in congregation, and that the thing which prevents him from doing

so is his belief that his inability to bend his leg causes annoyance to some of the worshippers, then this is not an excuse for not offering the Friday prayer in congregation, since he is truly able to perform it and since he can overcome this difficulty by standing behind the row, or by standing at the end of the row, or by any other means. And Allāh knows best.

Ibn 'Uthaimin

The Ruling on raising the Hands in Supplication during the Friday *Khutbah*

Q What is the ruling on raising the hands for the worshippers when saying *Aameen* during the supplication of the *Imam* in the Friday *Khutbah*? And what is the ruling on raising the voice when saying *Aameen*?

A It is not prescribed for the *Imam* or the worshippers to raise their hands during the Friday *Khutbah*, because the Messenger of Allāh ﷺ did not do so, and neither did his righteous successors, may Allāh be pleased with them. But if the *Imam* is calling for rain in the Friday *Khutbah*, it is prescribed for him and the worshippers to raise their hands, because when the Prophet ﷺ prayed for rain, he raised his hands and the people raised their hands. And Allāh, the Most Glorified says:

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

«Indeed, in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow.»[1]

As for saying *Aameen* to the *Imam's* supplication during the *Khutbah*, I know of no objection to it, as long as the voice is not raised. And through Allāh is attained success.

Ibn Baz

[1] *Al-Ahzab* 33:21.

The Ruling on reciting *Surah Al-Kahf* on Friday

Q What is the ruling on reciting *Surah Al-Kahf* on Friday during the day and night?

A The recitation of *Surah Al-Kahf* on Friday is a preferred act and there is merit in it ... and there is no difference between a person reciting it from the Book, or by heart ... and the day, according to the Islamic law, is from the time of sunrise until sunset ... and based upon this, if a person recites it after the Friday prayer, he will receive the reward for it.

Ibn 'Uthaimin

The Ruling on saying *Aameen* when the *Imam* supplicates on Friday

Q Is saying *Aameen* when the *Imam* supplicates after the *Khutbah* an innovation, that is, when the *Imam* makes *Du'a'* and we reply, saying: *"Aameen"* - is this an innovation?

A It is not an innovation to say *Aameen* when the *Khatib* supplicates during the *Khutbah*. If he begins to supplicate for the Muslims, then it is a preferred act to say *Aameen* to his supplication, but this should not be done in unison, nor in a loud voice. Rather, every person should recite individually and in a low voice, so that there is no annoyance or shouting. Each person should only say *Aameen* to the supplication of the *Khatib* quietly and apart from the others.

Ibn 'Uthaimin

Praying in the Mosque in One's own Area is Better

Q Is it permissible for the worshipper to abandon the mosque which is in his area on Friday and go to

another which is far away, because the *Khatib* there is very knowledgeable and delivers a good sermon?

It is better for him to pray with the people in his area in their mosque, so that they become acquainted with one another and in order to spread harmony between them and so that they encourage each other. But if one of them goes to another mosque in order to gain some religious benefit, such as acquiring knowledge or hearing a *Khutbah* which has a greater effect on him and increases his knowledge more, then there is no objection to it ... and the Companions, may Allāh be pleased with them, used to pray with the Prophet ﷺ in his mosque, in order to gain the reward of the *Imam* and the reward of the mosque. Then they would go and pray in their areas, as did Mu'ath, may Allāh be pleased with him, during the time of the Prophet ﷺ, and the Messenger ﷺ knew of this and did not object.

Ibn 'Uthaimin

Preferred Actions on the Day of *'Eid*

What actions are preferred on the day of *'Eid*?

On the day of *'Eid*, the Muslims exhibit happiness at having completed the fast, the night prayer and all of the other acts of worship, and this is one of the greatest blessings which Allāh has bestowed upon His worshippers.

First of all, they should begin by making *Takbir* throughout the night and day of *'Eid*, before the prayer. Then at first light, they should go out to perform this special act of worship, which is the *'Eid* prayer, in a particular manner, going out to it to a place outside the town, men and women alike. Even the elderly and the ladies in seclusion, in order to witness the goodness and the supplication of the Muslims, as it is mentioned in the *Hadith*, then they should return happily,

filled with joy at this great blessing, exchanging greetings and congratulations and visiting one another, and they should eat some breakfast as a sign that their act of worship (i.e. the fasting) is over.

Ibn Jibreen

This is the end of the 2nd volume,

and it will be followed by a 3rd, Allāh willing.